

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVIII.

JACKSON, MISS., May 13, 1926

NEW SERIES  
VOLUME XXVIII, No. 15

## MATERIAL PROSPERITY AND SOUL PROSPERITY III John 1:2

Sermon by F. F. Brown, Pastor First Baptist Church, Knoxville, Tennessee, at Southern Baptist Convention, Houston, Texas, May 12, 1926.

A note of tender devotion and personal appreciation breathes through the portion of this letter in which John speaks of the Christian character of Gaius. The heart of the aged Apostle rejoices as he writes of his friend's fidelity to truth, his loyalty to the church, his fellowship with other brethren, his Godly walk, and his vital concern for Kingdom extension. The soul of Gaius was truly prosperous. And John expresses the desire that his friend's material prosperity and physical health may be in balanced harmony with the full, rich spiritual experience evident in his life. "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." The text suggests the spiritual as a standard of appraisal for the material and physical.

The thought is an arresting one! If such a prayer were made and answered for all Christian people, many who were chained by poverty and drawn by pain would move into affluence and health. Numbers who enjoy luxury and vigorous physical strength would take their places in the crowded circles of poverty and suffering—bankrupt in possessions and body. Today we linger with the thought of the text—"Material Prosperity and Soul Prosperity."

### 1. Christianity and Material Prosperity

#### 1. Righteousness fundamental in progress

It would be a truism to say that Christianity is the basis of permanent progress and prosperity. More vitally associated than the economic law of supply and demand are the principles of righteousness and the stable progress of society. God Himself has united them in indissoluble wedlock, and man dare not divorce them. The Ten Commandments are God's efficiency rules. The Golden Rule of Jesus is His law for industry. The teachings of Jesus provide the foundation, furnish the motives, develop the qualities, emphasize the ideals, create, cultivate, and maintain the atmosphere through which progress moves with any guarantee of safety and perpetuity. Thoughtful leaders in the business world frankly recognize and openly declare this truth. Periodicals, like the Wall Street Journal and Manufacturers' Record; business organizations, such as the American Bankers' Association, and various life insurance companies; civic clubs, such as Rotary and kindred groups, are emphasizing the vital and fundamental place of righteousness in all progress, and warning us against the neglect of it.

The president of the Argentine Republic asked Mr. Babson why it is that South America with her natural advantages is so far behind North America. Then he answers his own question by saying: "I have come to this conclusion: South America was settled by the Spanish who came to South America in search of gold, but North America was settled by the Pilgrim Fathers who went there in search of God." This distinguished citizen and official of a republic south of us

found that the difference in the progress of the two neighboring countries was explained by the different life ideals that moved in the hearts of the original settlers.

An official of one of the largest and strongest insurance companies in America said to a business man, "Every loan we have, whether on farms, city property, or what not, is underwritten by the church of Jesus Christ. If the church fails, our loans are not worth the paper they are written upon."

These conclusions but emphasize the clear teachings of God's word: "Righteousness exalteth a nation: but sin is a reproach to any people."

"Blessed is the nation whose God is the Lord."

### 2. Perils of Prosperity

Along with the fundamental fact of Christianity as the determining factor in material advancement, is the imperative truth of the perils of prosperity.

The Bible, history, experience and observation all warn us against this danger.

(1) This menace of prosperity hovers over our personal lives.

A few years ago the philosopher Bergson reminded us that man never had such a body as he now has. Science has elongated his vision until he looks upon the hitherto invisible. Science has accelerated his speed until he hurries over the earth faster than the twelve-league booted one of ancient fable. Science has increased his power of hearing until he listens to the whispered words from the ends of the earth. Science has lengthened and strengthened his arm until the blows of his fist are felt by the enemy seventy-five miles away. Truly man never had such a body as he now has. "But the greater spirits to handle the greater bodies, there," says the philosopher, "is the problem."

Dan Crawford relates a conversation he had with a native in Africa. Mr. Crawford described the marvelous conveniences and inventions of America—subways, elevated trains, airships—all of these—and when he had finished, the black man asked: "Do they have peace? Are they happy there?"

It is marvelous that we can fly from New York to San Francisco within a few hours. But it is a serious question as to whether we are any better people after the rapid journey is made.

"As thy soul prospereth!" How these words search us!

"There is nothing on earth that looks good, that is so dangerous for a man or nation to handle as quick, easy, big money. If it does not get you the chances are that it will get your son. It is greater and finer heroism to dare to be poor in America than it is to charge an earthquake," so says the Wall Street Journal. Jesus cautioned us against material standards of success.

"A man's life consisteth not in the abundance of the things which he possesseth." Regardless of what Bradstreet and Dun say, or "Who's Who", regardless of your bank account or your position—"A man's life consisteth not in the abundance of the things which he possesseth."

The Bible repeatedly warns us against the materialism and pride that forget God. Referring to King Uzziah we have these words: "But when he was strong his heart was lifted up." In his

prosperity his soul grew proud and small. Jesus gives us the portrait of another and underneath it He wrote "Thou fool!" The man thought that he could feed his soul on corn but his soul starved. Jesus wrote his epitaph, "This night is thy soul required of thee."

The supreme test of Christ's followers has never been poverty, adversity, persecution, or even martyrdom. The records always present the friends of Jesus meeting these situations with shining faces and hymns of faith. The supreme challenge is prosperity, advancement, success. Long ago the prophet of God exclaimed: "My people have committed two evils; they have forsaken the fountain of living water, and hewed them out cisterns, broken cisterns, that hold no water."

Languishing by "broken cisterns" let us hear God's Spirit calling us to "the fountain" where with tired, thirsty souls refreshed from the unwasted fullness of "living waters" we may join another in the testimony:

"I've tried the broken cisterns, Lord,  
But ah! the waters failed;  
E'en as I stooped to drink they fled,  
And mocked me as I wailed.  
Now none but Christ can satisfy,  
None other name for me.  
There's life, and peace, and lasting joy,  
Lord, Jesus, found in Thee."

(2) And the danger of prosperity is seen in our homes.

Practically every problem in America just now is ultimately a home problem. What wonderful houses we are building, how carefully planned, how elaborately furnished, and what conveniences, comforts, and luxuries are now ours! We live in houses lighted by the touch of a button, heated without hardship or exposure, in touch with the most distant neighbor by merely removing the telephone receiver. Messages of the world come to our living rooms every evening by radio. The children are in school or college. The automobile is in the garage.

What a contrast to the homes of our childhood! The life there was hard and meagre. No luxuries, no conveniences—only the necessities won by toil and hardship—were found in most of the homes of our childhood. But the contrast is more striking when carried into the realm of the moral and spiritual. What about the records of divorce and juvenile courts in our day? What about lawlessness and crime? What about the tides of immorality that roll through the land and break at our hearthstones? What about the spirit of recklessness and adventure evident in the whole field of morals?

When opportunity affords I visit the home of my childhood—far back in an isolated section of the North Carolina mountains. I stand with uncovered head by the decaying log cabin. Busy memory works while voices now silent speak to me. I think of how my father chopped the logs of that cabin and with the help of neighbors rolled them into place. I see him as he leads my mother to that crude home. How hard their lives, how barren, how meagre! But they brought to that hearthstone and kept alive there the great, white, eternal things of God. I think of

(Continued on page 5)



## OUR STATE SURVEY AND HOW THE DENOMINATIONAL SCHOOLS MAY PROFIT FROM IT

Address of Dr. D. M. Nelson Made at State Teachers Association in Jackson

From the statement of the subject, you would think that a survey of denominational colleges in Mississippi had been made and constructive criticisms offered. I deeply regret that such is not the case. The part of the report under discussion now makes one sweeping generalization after another, unsupported by facts or figures or any such things. After a feeble acknowledgment of the service which these institutions had rendered in the past, the distinguished critic asserts that they are now almost ready to be offered up and the day of their departure is near at hand. Even a casual investigation would have shown them to be vibrant with life and radiant with hope.

Should the distinguished educators who made this study and wrote this report visit these institutions now, I am sure they would feel somewhat as did the Chicago man who, walking down the streets of Chicago, stopped at the show window of a taxidermist's shop long enough to criticize some things. In the window was an owl. He said, "That owl is not stuffed right. Its head is not on right. Its body is not poised right. Its feathers are not fixed right, and if I could not stuff an owl better than that I would go out of the taxidermist business." When he had finished speaking, the owl turned around and winked at him. Whereupon the man slipped away into the night, feeling that he was the biggest fool in Chicago because he had criticised a live owl. The denominational colleges of Mississippi are just in the blush and bloom of youth and are now preparing for a perennial life of usefulness and service.

Oh, but this report says that these colleges must pass away because the citizens of Mississippi are not financially able to support two systems of collegiate education. These distinguished authors should have known that these two systems of education in Mississippi are supported from two separate and distinct motives. In the one case, citizens acknowledge their debt to organized society and pay their taxes for the support of institutions designed for the promotion of the general welfare. On the other hand, the same citizens contribute to denominational institutions as an act of worship, primarily for the purpose of establishing and the extending of the spiritual Kingdom to the ends of the earth. Discontinue denominational colleges and you will at the same time dry up springs of generosity in many hearts. Discontinue denominational colleges and you will at the same time lower the level of citizenship. Discontinue denominational colleges and you will at the same time deal a staggering blow to public education itself.

Their report further states that denominations ought to discontinue separate denominational education and merge their interest and work together and walk together whether they be agreed or not. The distinguished critics overlooked a fundamental fact. Strength and power and progress are conditioned on unity and common traits and beliefs are essential to unity. When you hear an individual decrying denominationalism and crying unionism, you may rest assured that one of two things is certain; either the speaker has no religious convictions himself, or else he wants you to surrender what you have and accept what he has.

This report goes on to say that when these denominations have affected this union, then this heterogeneous body should move upon the state institutions and camp hard by the campus and expose the young men and young women to religious education and religious culture during their leisure moments. These distinguished scholars overlooked another fundamental fact. Christianity doesn't thrive in a side show on the outside. It must have a place under the big tent.

One thing is certain. The denominations of Mississippi are not yet ready to exchange a true and tried plan of molding young life into vessels of honor fit for the Master's use for an experiment fraught with difficulties and dangers.

I deeply regret that a survey of the denominational colleges of Mississippi was not made and worthwhile criticism offered. These institutions are far from being perfect. Much work needs yet to be done. They are now passing through the period of stabilization and standardization. Heretofore their chief concern has been lengthening the cords and securing great numbers. Now they are turning to strengthening the stakes, to giving a better education, to those who come. Under the influence and stimulus of that pioneer and friend of education in the South, the Southern Association of Colleges and Secondary Schools, these denominational colleges are mounting to higher levels of efficiency and usefulness. Be not surprised if before this year closes every four year denominational college in Mississippi will be prepared to meet all the standards of the standardizing agencies of this region.

OUR STATE SURVEY: HOW MAY OUR DENOMINATIONAL COLLEGES PROFIT FROM IT. By ignoring it and continuing to furnish forty-six per cent of the college trained four-year high school teachers of the state. By ignoring it and continuing to furnish forty-two per cent of the college trained high school superintendents of the agriculture high schools of the state. By ignoring it and continuing to send a stream of cultured Christian manhood and womanhood into all these vocations and professions, leavening every section of society. By ignoring it and continuing to go forward.

## THE REVOLT OF YOUTH

By J. W. Cammack, Corresponding Secretary, Education Board, S. B. C., Birmingham, Ala.

Anyone who speaks about "young people" in almost any audience in these days immediately gets attention. Interest in "young folks" and "lovers" knows no "closed season." In the International Conference of Young People which recently met in Birmingham, a number of sayings were set in motion that were not founded on facts, in so far as they related to conditions in the South, and I do not believe that the germs set free in that meeting are going to "take."

The purpose of this note is to suggest a legitimate field for "Revolt" on the part of youth. It is my deep conviction, after experiences in dozens of Conventions and Conferences of young people, after private conferences with student leaders on many college campuses, and in many other situations in which I have had the opportunity to observe the modern youth, that the vast majority of our young people, in college and out, are being misrepresented and even slandered by not a few writers and speakers in the matter of young people drinking intoxicating liquors. I am not denying that some young people, both boys and girls, drink liquor. I have never seen the day when this was not true. To my certain knowledge they drank, in college and out of college, twenty-five years ago. I believe it was more prevalent then than now. These young people are being slandered today mainly by "wet" propagandists in a desperate effort to make out prohibition a failure. Here is where our hosts of young people who do not take strong drink may well "Revolt," and challenge these charges, and defy those who make them.

### The Example of Atlanta's Youth

Sunday afternoon, May 2nd, about 10,000 young people in Atlanta marched through the streets to the Tabernacle Auditorium and defied their slanderers and denied the charge that our young people generally are whiskey flask "toters," or that they want the prohibition laws weakened.

If the young people in every city from Albuquerque to Baltimore and from Kansas City to Miami will turn out in such a denomination some

Sunday afternoon, it will be the severest blow that has been struck against those who wilfully misrepresent the sentiments and the habits of our young folks, and who are traitors to the Constitution of our country. They hope to return to the days of pre-prohibition by the votes of the rising generation. Such a crusade conducted in Southern cities against these slanderers of youth will spread to the North and West, and those politicians who are hoping to restore the liquor traffic to power will see that the rising generation has declared war on them.

YOUNG PEOPLE, RISE UP, AND REVOLT!

## OPEN CHURCH MEMBERSHIP

It is not our purpose to continue to agitate this subject, but our denominational self-respect ought to restrain us from the folly of open church-membership. Are Baptists, now the second greatest denomination in America, so bankrupt in influence that they are obliged to cast about for all kinds of devices and compromises to attract men? Are we willing to accept any kind of debased ecclesiastical currency in order to carry on business? Are we obliged to confess past failure by a radical departure in principle and method? Are we willing to become the object of ridicule on the part of other Christian bodies by reason of our fawning attitude in order to secure members, and then to be further ridiculed by a failure to secure the very people whom we are seeking? We know of one church that actually adopted the open church-membership idea with a view to winning to membership the wife of a college president of another denomination, but she refused the bait and the hook. Such a policy would mark a distinct decline in our denominational standing and power. Self-respect forbids that we should adopt it. We shall not lose but gain by adhering to a self-consistent denominationalism. We need not be unfraternal or sectarian in spirit. We need not be reactionary or narrow in any improper use of the term. Surely we need not be offensive in defining or propagating our views. All these qualities are foreign to the true Baptist spirit. But a clearly defined doctrine of the church, a reasonable requirement for church membership, combined with a firm and loving and self-consistent inflexibility in insisting upon our view for those who wish to unite with us will command the admiration and respect of the world at large and make us an increasing power for good among men.—Watchman Examiner.

## WHAT IS THE MATTER?

Ben Cox

It seems very stylish these days to write an article on what is the matter with the Southern Baptist Convention. As I see it, we have been too busy talking about "Our great denomination," "Our Great Boards," "Our great mission enterprise," "Our great schools," "Our great churches," and so forth, and too little time talking about our great God.

I notice that some of the brethren in their speeches pronounce the word "GREAT" with two syllables. Perhaps this may impress some of us more with the greatness of our denomination, and its enterprises.

The mottoes on the walls of our S. B. C. last May were very fine, every one of them, but I feel that the time has come for emphasis on mottoes such as these: "Not by might nor by power, but by my Spirit, saith the Lord of Hosts," and "Pray ye therefore the Lord of the Harvest." As soon as we get a praying people, we shall have a paying people.

Let us not forget that very soon after Nebuchadnezzar boasted, "Is this not great Babylon which I have builded," he was eating straw like an ox. God has plenty of power, and plenty of money, for the silver and the gold are His. Let us place less emphasis upon our great institutions, and more emphasis upon our great God.



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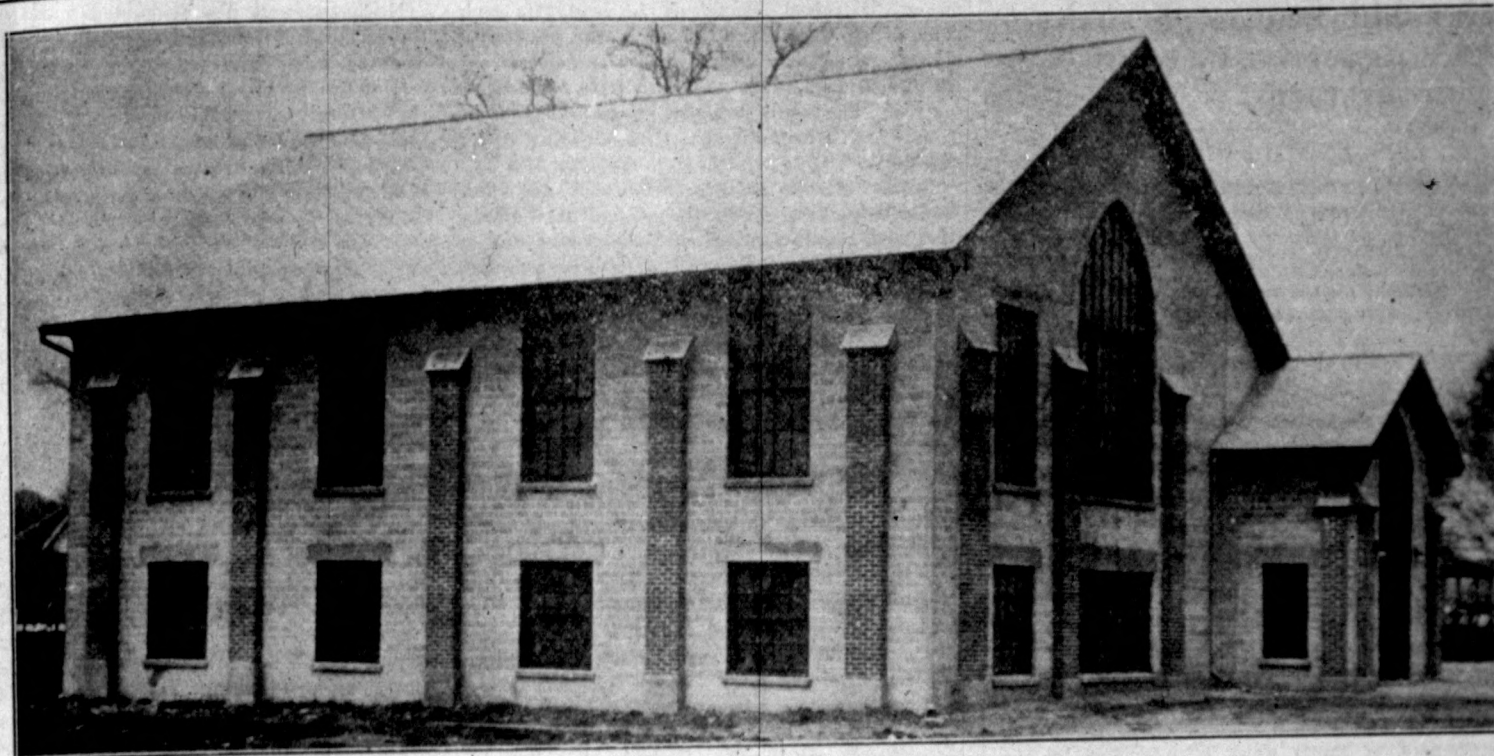
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HICKORY BAPTIST CHURCH

### BRIEF HISTORY OF HICKORY BAPTIST CHURCH

W. L. Meadows, Pastor

The Missionary Baptist Church of Hickory, Mississippi, has been organized for more than sixty years, and has been worshipping in different buildings on the same "spot" for all these years.

The last frame building was destroyed by fire during the fall of 1924. And in the spring of 1925 the Church elected a Building Committee, composed of Brethren J. L. Hailey, R. S. Hill, and J. A. Gallapsy, and they, with the Deacons, began planning for an adequate church building. The new two-story building, made of smooth surface, water-proof blocks, reinforced with brick pilasters, was begun in June, 1925. The basement is used for Sunday School and B. Y. P. U. rooms, with a large comfortable auditorium above.

The building was completed, and paid for within nine months from date of beginning. All this was made possible by splendid co-operation, a few large gifts and a thousand dollar gift by the Ladies of the Woman's Missionary Society. The ladies also purchased furniture for the church. The building was dedicated to the worship and service of God on the first Sunday in March, 1926, after a well planned program had been carried out. Rev. I. A. Hailey preached the dedication sermon.

This church maintains only fourth-time preaching by Pastor W. L. Meadows, but doubtless they will go to half-time in the near future. The church work is progressing nicely, with a splendid Sunday School under the leadership of Superintendent J. L. Hailey, with three excellent B. Y. P. Us. under the direction of Miss Ethel Henton, and a working W. M. S. under the present leadership of Mrs. H. W. McMillan.

During the sixty-one years the church has had twelve different pastors, as follows:

Brethren N. L. Clarke, 1865-1888; J. T. Simons, 1889-1890; J. E. Brunson, 1891-1892; L. E. Hall, 1893-1894; T. I. Wells, 1895-1897; J. R. Farish, 1898; J. E. Chapman, 1899-1905; T. J. Miley, 1906-1908; R. A. Venable, 1909-1911; N. A. Edmonds, 1912; R. A. Venable, 1913-1923; H. C. Clarke, 1924; W. L. Meadows, 1925—

During the same period of time the Church has had six men serve as clerks in the following order:



W. L. MEADOWS, Pastor

Brethren W. S. Ferguson, 1865-1877; Eley Biggs, 1878-1891; S. R. Wall, 1892-1893; G. W. Walton, 1894-1899; J. L. Taylor, 1900; J. A. Brown, —

### THE YOUNG PEOPLE ARE LOYAL

The following resolution was passed by the Kentucky B. Y. P. U. in eleventh annual session at Owensboro.

Whereas, there is abroad in the land a spirit of unrest and disbelief; and,

Whereas, several groups of young people have expressed themselves as questioning the fundamentals of our faith and in criticism of the churches; therefore be it

Resolved, That we the Baptist young people of Kentucky, assembled in eleventh annual State Convention, first, do hereby affirm our belief in the deity of Christ, the inspiration of the Bible, salvation only through the blood of Jesus Christ, and all the other time-honored Baptist principles.

Second. That we affirm our loyalty to the church of Jesus Christ and register our appreciation of our church and denominational leaders, especially for the interest they have taken and the provision they have made for the young people.

### THE BIBLE AS A GUIDE TO GOOD HEALTH

G. T. Howerton, Starkville, Miss.

Much interest in the last fifty years has been awakened in the subject of good health. Because of improved conditions of life, we are rather rapidly increasing the span of human life. At the present rate of increase it will not be so long when the AVERAGE of human life will be up to the century mark.

When this earth is re-Edenized the span of human life may be several hundred years—if not everlasting. It is certainly God's first plan and purpose that man should LIVE and be well. Health is the NATURAL state of man. The first men we read of were healthy and lived quite a long life. As we are now beginning at Genesis to re-study the Bible it might be well to seek out the laws of health in that Great Book. In the very first chapter of Genesis may be found an important Law of Health which has been overlooked, maybe. Many authorities tell us that what we eat causes about 90 per cent of the ills of the flesh from which we suffer. Our highly denatured foods are a long way from the natural "EATS" which were given by God to Adam. If you will read the 29th verse of the first chapter of Genesis you will find what God's plan of feeding Adam was. "Every plant that bears seed" was for man to eat. As we classify these now, they are: 1, fruit; 2, nuts; 3, grains. These are the God-given foods. Modern health gains have put much emphasis on this simple diet. Practically all the leading Health Resorts and Sanitariums follow this EDENIC DIET. So, here is another field in which the Bible leads "Science" by several thousand years.

Signs of aggressive leadership are on every hand at Picayune. Dr. R. Q. Leavell awared about forty diplomas and seals last week to those who had finished certain books in the training courses. A week in each month is given to this kind of work. A Bible Institute for the whole church was in progress, and the large house was full of people the night we were there. We heard that Pastor Leavell did not hesitate to condemn mob violence in a sermon the Sunday before, the county having just had a humiliating experience with a mob.

Evangelist Kyzar and Canzoneri had victorious meetings at Hernando and Horn Lake, under adverse conditions. They then went to Eudora in the same county, DeSoto.



## The Baptist Record

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.  
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### THE ORGANIZING PRINCIPLE IN RELIGION

The organizing principle in religion, if we get back to the first cause, is the same as the organizing principle in everything in nature. It is God. There is profound philosophy in the statement of Paul (Rom. 11:36), "For of him, and through him, and unto him are all things". He is their source and end. Again Paul says (Col. 1:16,17), "For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities, or powers; all things having been created through him and unto him; and he is before all things, and in him all things consist". In and around the person of Jesus Christ, the Son of God, all things have their being and unity.

There is a translation of John 1:3,4 which is worthy of the most careful study, if we can once get the old translation out of our minds. It is this: "All things were made through him, and without him was not anything made. That which hath been made was life in him". Read that last again, That which hath been made was life in Him. That is to say the source and cause and substance of creation was the principle of life in the Son of God, the Word, the Second Person of the Trinity. Talk about separating science and religion: the same one is the center and source of both; things visible and invisible. The whole creation is a mirror that constantly reflects the glory of the creator. "Before the throne was a sea of glass like unto crystal", in which the power and deity of God are constantly reflected.

In nature the organizing principle is the life that is eternally in the Son of God. Nature is organized, that is to say it is orderly and harmonious. "From harmony, from harmony this universal frame began. From harmony to harmony through all its course it ran; the diapason ending full in man". We will never understand the world in which we live until we recognize Jesus as the center and control of it all. Round about the throne, not at a distance from it, and in the midst of the throne are the four living creatures. God is in the midst of a living, vibrant, throbbing universe, not amid a pile of dead matter. And he is the inspiration of it all and sovereign over it all. The living Christ is the organizing principle in the world.

But we are now talking about the organizing principle in religion. Continuing the quotation from Colossians, Paul says, "He is the head of the body, the Church". Or as he expresses it in Ephesians, "He put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all". This is another way of expressing the truth which Jesus gave us when he said, "All authority is given unto me in heaven and on earth; go ye therefore". Paul says

when God raised Jesus from the dead, "He made him to sit at his right hand in the heavenlies, far above all rule and authority and power and dominion, and every name that is named, not only in this world but also in that which is to come; and he put all things in subjection under his feet".

Jesus Christ is the life of the body, the vitalizing, energizing power in the individual Christian and in the local group of believers and in the larger body of those whose business and purpose it is to fulfill the commission of Christ. But coming nearer to the purpose of this article, the organizing principle in the religious work of believers is the living Christ. Back in the first chapter of Genesis we are told that the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved (or brooded) upon the face of the waters, the great shapeless, lifeless mass of creation. This brooding Spirit of God quickened it into life. Electrons became active, atoms gathered into groups; molecules were the product of vital affinity; cosmos arose out of chaos. Order and shapeliness and harmony and cooperation made a universe and worlds swung into place and action.

Now the same power that quickens a dead soul into life brings this soul into harmonious activity with other souls. From individual Christians a church is formed, a body through which the life of Christ is manifested and the will of Christ is put into execution and the work of Christ is accomplished. Paul says we are to "grow up into Christ in all things, who is the head, from whom all the body fitly framed and knit together through that which every contact supplies, according to the working in due measure of each several part, maketh increase of the body unto the building up of itself in love."

Mr. H. H. Bullock, of Bassfield, sends in his renewal and a new subscription. Who will be next?

If you are not now a subscriber to the Record and this happens to reach your eye send us \$2.00 for a year or \$1.00 for six months.

One hundred and twenty-three members were received on a recent Sunday into First Church of Minneapolis, of which Dr. W. B. Riley is pastor.

There were 128 added to First Church, Shawnee, Okla., in a recent meeting, in which Dr. J. B. Lawrence, pastor, was assisted by Dr. C. B. Waller of Little Rock.

D. A. Youngblood: We are in the second week of our Huntsberry-Cox meeting at Fifth Avenue Church. The attendance is fine, and more than forty have united with the church to date. The meeting is to run through Sunday.

Since last issue the following have sent us subscriptions, for which we return thanks: Mr. Joe Canzoneri, L. I. Thompson, Star, Miss.; Mrs. W. B. Watkins, Aberdeen, Miss.; Mrs. L. C. Wade, Scooba, Miss.; Mr. Epps Dansley, Lake Masshac, La.; Mrs. J. T. Cotten, Jackson, Miss.

May is the month set aside for the placing of the denominational paper in just as many homes as possible. We hope that every subscriber will keep this in mind and send in their own renewal promptly and if possible a new subscription. Let's be loyal to our paper and help the Record, to reach the goal set.

Those who cannot attend the Convention at Houston will get a sample of it in the Convention sermon published in this week's Record. The preacher is Dr. F. F. Brown of Knoxville, Tenn., who is one of the most successful pastors and one of the best gospel preachers in the South. The sermon will well repay a careful reading.

No newspapers are printed in London during the strike; no transportation allowed except for carrying food. But it will be found that man cannot live by bread alone, and every day brings the certainty of trouble nearer. It is said that there is a daily loss of \$25,000,000 in wages and of \$65,000,000 in production. Before these lines are read there may be most serious trouble, with possibility of civil war.

The Sproles Bible Class of First Church in Jackson on Sunday gave \$250.00 toward furnishing the auditorium of Clarke College. Already the same amount had been given by the class in First Church, Meridian, of which Dr. Hardin Brooks is teacher, and the same by one other class, whose name we do not know. To this Mr. Cliff Williams of Meridian will add \$750.00, making a total of \$1,500. This was a labor of love and joy. We congratulate Clarke College.

Prof. James Buchanan, known to his former pals in Mississippi College as "Jim Buck", has accepted the position of Business Manager at Blue Mountain. He has for several years been connected with the public schools of New Albany, where he is held in high esteem as a school man and deacon in the Baptist Church. His people have always been identified with Blue Mountain and it is like going back home to him. The retiring business manager, Professor Travis, returns to his former work as Superintendent of the Agricultural High School at Eupora.

Bishop James Cannon, of the Methodist Church, in a recent public address said that a vigorous religious press meets four great needs. It furnishes an accurate record of religious and church news. It interprets the world about us on a Christian basis and from a Christian standpoint. It provides a necessary medium for the presentation and advocacy of policies and programs of the churches, as indicated by assemblies, conferences and church board meetings. It fosters the devotional life of the people through articles and contributions of a distinctly religious type. In these four very important particulars it occupies a high place, and therefore deserves the hearty support of its denominational constituency.

The Associated Press report thus sums up the year's receipts of our Foreign Mission Board:

A total of \$2,787,225 was raised by the foreign mission board of the Southern Baptist convention during the fiscal year ended May 1, Dr. J. F. Love, corresponding secretary, announced today. This sum represents an increase of \$670,062 over the previous fiscal year and is an indication of better financial times ahead for the work of the denomination, church authorities believe.

The debt of the board was reduced during the year from \$1,250,792 to \$727,808 by reason of the increased contributions. The contributions came from the following sources. The co-operative programme of the church, \$1,071,834; designated gifts, \$240,613; legacies and miscellaneous sources, \$143,434, and "love offerings," \$811,344.

We are sorry to see the Religious Herald lining up with the friends of the Fosdick-Rockefeller church in the controversy now going on in the Northern Baptist Convention. We have observed some leaning of the Herald in that direction, but did not believe its editor would advocate the composition of a Baptist Convention of the mixed multitude of baptized and unbaptized people, or of churches having such membership. The point at issue is a serious one and will be the turning point or the dividing point among Baptists. The point is not as to whether a convention can dictate to a church the conditions of membership in the church, but whether a convention can determine the nature and composition of its own membership. If a church is independent, why not a convention also.



(Continued from page 1)

the children scattered over the world and pray that with our advantages we may have the courage, devotion, and faith to give our children the spiritual ideals that our parents gave us.

They "acknowledged themselves strangers and pilgrims here." They "sought a city which hath foundation whose builder and maker is God." They were "not ashamed to be called the friends of God." They said with another, "As for me and my house we will serve the Lord."

"They climbed the steep ascent to heaven,  
Mid perils, toils and pain  
Oh, God to us may grace be given  
To follow in their train."

Henry W. Grady, at the height of his busy manhood, realized that something big and fine had gone out of his life. Informing his associates that he would be away for a few days, he closed his office and hurried to the old mother in a rural community of Georgia. As the shadows gathered and deepened at the close of the first day of his visit he said to his mother: "I have lost something from my life, mother, and I have come to you to find it. I want you to let me be a boy again. I want to say my prayers at your knee. I want you to tuck me in bed, and kiss me goodnight just as you did when I was a child." And at his mother's knee he knelt and said the prayer of childhood's days.

"Now I lay me down to sleep,  
I pray Thee, Lord, my soul to keep.  
If I should die before I wake,  
I pray, Thee, Lord, my soul to take,  
And this I ask for Jesus sake.—Amen."

He was a great orator, but in my judgment he was never so eloquent as when in manhood's prime he bowed his head in his mother's lap and repeated after her the words she had taught him in the years ago. And at that holy shrine he found again the Christian ideals that had been somewhat obscured in the pressure of a busy life.

God help us if we build elegant houses and fail to build Christian homes for our children! God help us if we seek to protect them from hardship by accumulating and passing on to them wealth and at the same time blight their lives with materialistic conceptions and ideals. God help us if we fail to give our children their rightful heritage—the heritage of a Godly home. This warning should be written over the door of every home in America: "Beware that thou forget not the Lord thy God, in not keeping His commandments, and his judgments, and his statutes, which I command thee this day:

Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein:

And when thy herds and thy flocks multiply, and thy silver and gold is multiplied, and all that thou hast is multiplied:

Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage."

(3) It is true of Nations.

With fascination we read the story of the Nations. Impressively, often majestically, sometimes even dramatically, many of them rise, develop and suddenly collapse. The highway of history is strewn with the wrecks and ruins of these once proud but now decadent empires. I do not call the names of these defeated civilizations—names familiar to school children. Any explanation of their downfall must give large space to two words—materialism and pride. The word descriptive of Greece might be appropriately used of most of them:

"The Niobe of Nations! There she stands,  
Childless and crownless, in her voiceless woe;  
An empty urn within her withered hands,  
Whose holy dust was scattered long ago."

Somewhere I have seen reference to a poem published in an European paper during the world war. This poem praised the four elements of the universe: earth, water, fire and air. It praised the earth because we can dig trenches in it, the

water because we can use submarines in it, fire because it belches from the cannon's mouth, air because we can drop bombs from it. What a striking, ghastly comment upon modern civilization!

Is not our own nation—the object of our loyalty and devotion—threatened by these insidious, powerful enemies which have wrought ruin with others? The most dangerous cloud hovering over our land today is that of materialism and pride. All that is priceless in our Republic is endangered by these colossal foes of mankind. Materialism, like a hydra-headed monster, lifts itself, striking in every direction, and breathing its poisonous breath over all the land. Pride—pride of achievement, pride of possessions, pride of position, pride of security—vaunts itself. We need to realize that national strength, national greatness, national perpetuity, are not secured by numbers, resources, strategic location, form of government, or the size of the army and navy.

"As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God."

"For the nation and kingdom that will not serve thee shall perish."

"Lord God of hosts be with us yet,  
Lest we forget, lest we forget."

## II. Southern Baptists and Material Prosperity

God has placed us in a land of superior natural resources. Several years ago an eminent authority wrote: "The South has twice as much coal and iron as Great Britain, Germany and Pennsylvania combined. The South has more than one-half the standing timber of the United States. The South holds a world monopoly on cotton production. The South has the climate and soil for the support of a dense population and the creation of a vast amount of wealth." You and I live in a day when these marvelous resources are being developed rapidly and already great prosperity has come to the Southland. Baptists hold their proportionate share of the South's material resources. What is the significance of it? Just this: When Archimedes discovered his law of the lever he said: "Give me a place to stand—a place off yonder somewhere to secure a footing, and I will take my lever and move the world." Southern Baptists have a place to stand—a combination of natural advantages rarely found in any land. They have the lever—New Testament truth. If we do not list the world closer to God in our generation we have forfeited an opportunity which angels might covet.

Our prosperity is a fact of tabulated statistics. It is unnecessary to refer to income tax reports, various bank statements, Blue books, etc. Many pastors here preach to congregations whose automobiles, in which they ride to church, represent a larger investment of money than the entire church property, plus the annual contribution of the churches for the promotion of the Kingdom of God. Our prosperity is a fact—our failure to use our possessions for the promotion of Christ's Kingdom is likewise a fact—a depressing, alarming fact—a fact written large in the reports that will be brought to this Convention telling of enormous debts on every board and almost every institution that carries the Baptist name. Face to face with the facts—the fact of our prosperity—the fact of our indifference and lethargy, I am raising the question of whether our growth of soul is commensurate with our growth of wealth.

"I pray that thou mayest prosper and be in health, even as thy soul prospereth."

Surely the Spirit of God moves in our midst with the admonition, "Thou shalt remember the Lord thy God for it is he that giveth Thee power to get wealth." "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

The most threatening peril before us is not poverty—grim and gaunt. The most threatening peril is that of possessions—possessions without the touch of consecration—possessions with the

personal, possessive pronoun encircling them—"mine, mine, mine"—possessions that carry with them a false sense of security—possessions that create self-sufficiency and pride—possessions that smother and paralyze the soul as they substitute things for God.

Southern Baptists should "Praise God from Whom all blessings flow" that they now have the means to carry out the Divine program. Consecrated to God, our possessions—constituting our chiefest spiritual peril when held for selfish purposes—would be transformed into redemptive agencies ministering to our enrichment of soul while advancing our Saviour's Kingdom. Consecrated to God, the wealth of Southern Baptists, threatening us with spiritual bankruptcy, would remove the enormous and growing obligations resting upon the denomination, answer every call of the Kingdom in the homeland and people the earth with missionaries of the Cross.

How, then, may we as followers of Christ transform our possessions from threatening enemies into friendly allies—allies that shall extend the joined hands of comrades to us in the culture of our souls and in the promotion of Christ's Kingdom? "Make unto yourselves friends of the mammon of unrighteousness."

"Ye cannot serve God and mammon", but you can serve God with mammon.

"Seek ye first the Kingdom of God and His righteousness and all of these things shall be added unto you."

My answer to the question is:

1. Accept, cultivate and practice the New Testament teachings of stewardship.

Accept—as we do the plan of salvation; cultivate as we do other Christian graces; practice—as we do any other virtue, the New Testament teaching of stewardship. "It is required of a steward that a man be found faithful." "See that ye abound in this grace also"—"This grace also", and the Apostle is talking about giving. He has mentioned faith, utterance, knowledge, love. Now he comes to "this grace also"—the grace of beneficence, the grace that stands pale and weak and neglected in the midst of her sister graces.

We are not to shrink from the personal responsibility that is ours as trustees of our possessions. It is easy to lose ourselves in generalities here. The tendency is to shift the personal application by saying "Yes, we are stewards of the gospel, stewards of our time, our talents, stewards of all that we have and are." I agree with those who make such statements, but just now I am urging the other truth—stewardship of possessions. It is easy to admit the theory of God's ownership and say, "The cattle on a thousand hills are His." "The wealth of field, and forest, and mine—is all His." We sing with religious fervor:

"My Father is rich in houses and lands,  
He holdeth the wealth of the world in his hands!  
Of rubies and diamonds, of silver and gold,  
His coffers are full, He has riches untold.  
I'm the child of a King, the child of a King!  
With Jesus, my Saviour, I'm the child of a King!"

Are we willing to make the personal application of God's ownership? My bank, my store, my farm, my salary are His and I am personally responsible for the administration of what my Father has committed to me. We sing without reluctance:

"Take my life, and let it be  
Consecrated, Lord, to Thee."

Are we prepared to sing:

"Take my silver and my gold,  
Not a mite would I withhold."

This personal application of stewardship measures and manifests the reality and vitality of our devotion to Jesus. No power except the transcendent power of grace of God can conquer the inherent selfishness in our hearts and release our tightly clasped, reluctant fingers from money

(Continued on page 8)



## ANTI-PROHIBITION PROPAGANDA

By Geo. W. McDaniel

The smooth stone that hit the liquor traffic in the head was the Eighteenth Amendment. The David who wielded the sling that threw the stone was Public Opinion. Systematic and diligent effort is now being made by the liquor traffic to change public opinion.

To accomplish its end the liquor traffic has taken a German weapon—propaganda. The daily papers and the weekly and monthly magazines are their media. The one hope is so to change public opinion as to repeal or break down the law. Germany is noted for the manufacture of weapons. The anti-prohibitionists have taken the weapon of propaganda from Germany, and are using it with more concentration than ever the Germans did.

They have succeeded to the extent of obtaining an investigation of the prohibition status by the Senate Judiciary Committee. We may be assured that they can not obtain a modification of the law by this Congress. It is the strongest of all the dry congresses. Those wets who expect an immediate change are short-sighted; and those dries who fear such a change are unduly apprehensive. The danger, however, is not with this Congress but with a succeeding Congress. Against that danger the prohibitionists must be on guard.

We must allow the anti-prohibitionists to assume the aggressive. Our cause is a just one, and the battle should be carried to the gates. We are the aggressors against a long existing evil. That evil must be kept always on the defensive.

Do not allow the anti-prohibitionists to attack the law under the guise that it was hastily passed. Assume the aggressive and declare that the Constitution of the United States can not be amended hastily; that it requires a long and technical process; that this course was pursued; that after seventy years of education, thirty-three states had adopted prohibition; that forty-five of the forty-eight states ratified the 18th Amendment; that no amendment to the Constitution was ever preceded by such a thorough campaign of education, or ratified by so large a number of states; and that any American citizen who will not abide by that law, so long as it is the law of the land, is disloyal to his government.

The price of liquor is much higher than it was before prohibition. The economic law of supply and demand operates inexorably and fixes these prices. Even a Tyro in economics knows this much. Bear down hard upon this fact; the fact that there is less drinking now than there was before prohibition, raises the price of liquor.

We affirm that liquor is harder to get today than it was seven years ago. Under the licensed system, the open saloons were on the main streets of the cities, and anyone could locate them. Today they are closed, and one must find a bootlegger behind barred doors; or in some closed alley or cheap joint, in order to purchase liquor.

Under prohibition the young people of America are under more wholesome restraints than the young people of England, with its licensed system. A little while ago, Dr. J. S. R. Russell, addressing the Institute of Hygiene in London, deplored the laxity of morals among the young people of England. Among other things he said: "Girls, not long from school, are to be seen drinking cocktails, champagne and liquors, while in time the whiskey and soda are added to the list of stimulants required to keep them going. The nervous system, overtaxed by the strain of so abnormal a life, and poisoned by alcohol, tobacco, and perhaps drugs, falls into a state of neurasthenia, with insomnia, which demands the increase of drugs to bring sleep. That condition exists in England where the liquor business thrives under governmental protection."

A Senator of the Investigating Committee appears elated that some 335 officers seem to

have been corrupted by the liquor traffic. That fact is no reason for the repeal of the law, but is an indictment of the traffic. Before prohibition the liquor business corrupted officers and corrupted politics. It nominated officers and elected them by corrupt methods. In one well known congressional district, liquor was served openly at the polls and reeling men quarreled and fought through the live long day. These conditions seem not to have attracted the Senator's attention, but when this same unscrupulous business that, under the licensed system, reached into President Grant's cabinet and snatched away one of its members, and has ever been a source of political corruption, corrupts a few enforcement officers, he attempts to make anti-prohibition capital of it. It is, in fact, a strong argument for destroying the iniquitous traffic. Indeed, most of the arguments against the Eighteenth Amendment are an admission of the evil of the liquor traffic and a reason for its abolishment.

The Eighteenth Amendment outlawed the liquor business. That business was inherently and incurably lawless. It never observed the regulatory laws under which it was permitted to exist. It fomented the first armed rebellion against the United States government, and called forth President Washington's third proclamation. From that time down to this very hour, it has been the inveterate foe of law and order.

The Eighteenth Amendment divorced the government from the unholy union of law and liquor. It removed from itself the reproach of "justifying the wicked for reward." That alone, was worth while.

The law, though not enforced satisfactorily in some places, has, nevertheless, been a blessing to the laboring man. I know a number of laboring men whose families were in rags, whose tables were scantily provided, and whose bills were unpaid under the licensed system. These same men now go home from their work on Saturday evening with their wages in their pocket; their families dress neatly; their food is wholesome, and their credit is good.

President Emeritus Eliot of Harvard, who is a happy contrast to President Butler of Columbia, a standing candidate for the Republican nomination for President for years, tells a touching incident which was related to him on his sick bed by his nurse. This young woman, while working as a district nurse, visited a family where three children had been born under ground, which had existed in squalor, because the father, a laboring man, spent his money in the saloons on Saturday night. After the Eighteenth Amendment, she found a radical change for the better. The mother explained to the nurse "that since the Volstead Act had been enforced in the town, her husband no longer came home drunk every evening, and on pay day handed her the money he had earned instead of spending most of it on his way home in the saloons." On a Sunday morning, the nurse saw the father holding his nine-year-old daughter on his lap and playing with her pretty curls. He said to the nurse: "I want to make her look as nice as possible this morning because I am going to take her to Sunday School for the first time."

President Eliot quotes the nurse as saying: "This was the man who, before prohibition, had never paid any attention to his family, except to scold and curse them, and push them roughly out of his way, and whose wife's only way of getting any money he earned was to pick his pockets as he lay helpless in the arm chair on pay day evening."

Prohibition has given protection to the weak man with a taste for liquor but who wanted to live a sober life. The grass is no longer tied across his path to trip him as he walks. The open and alluring temptation of the saloon no longer beckons him to his fall. I can cite names of men who never wanted to be drunkards, but who could not resist the temptation of social drinking in a bar room, who since prohibition

became total abstainers and sober, steady men.

We declare that prohibition closed 177,790 saloons, 507 distilleries and 1300 breweries where intoxicants were legally manufactured and sold to the harm of young and old drinkers, and to the injury of innocent and defenseless women and children. The memory of those dreadful days when the liquor business enjoyed governmental protection, haunts us like a ghost. We rejoice that the government has gone far towards removing a curse, and reduced drunkenness over twenty-six per cent.

We demand that a fair trial be given the law which has not yet been in operation six years. We refuse to submit to the defeatest cry that the law has failed. It has been a remarkable success in a short time, and larger benefits will accrue with the years. We shall snatch the weapon of aggressiveness from the hands of the wets, and demonstrate to the Senate Committee the merits of prohibition and ask for a strengthening of the laws and better provision for enforcement.

We call upon all Americans to read and heed the words of Lincoln:

"Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries and in colleges; let it be written in primers, spelling books, and in almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation; and let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions sacrifice unceasingly upon its altars."

## COLUMBUS

Behind him lay the gray Azores,  
Behind the Gates of Hercules;  
Before him not the ghost of shores,  
Before him only shoreless seas.  
The good mate said: "Now must we pray,  
For lo! the very stars are gone.  
Brave Adm'r'l, speak; what shall I say?"  
"Why, say: 'Sail on! sail on! and on!'"

"My men grow mutinous day by day;  
My men grow ghastly wan and weak."  
The stout mate thought of home; a spray  
Of salt wave washed his swarthy cheek.  
"What shall I say, brave Adm'r'l, say.  
If we sight naught but seas at dawn?"  
"Why, you shall say at break of day:  
'Sail on! sail on! sail on! and on!'"

They sailed and sailed, as winds might blow.  
Until at last the blanched mate said:  
"Why, now not even God would know  
Should I and all my men fall dead.  
These very winds forget their way.  
For God from these dread seas is gone.  
Now speak, brave Adm'r'l, speak and say"—  
He said: "Sail on! sail on! sail on!"

They sailed. They sailed. Thus spake the mate:  
"This mad sea shows his teeth tonight;  
He curls his lips, he lies in wait.  
With lifted teeth, as if to bite:  
Brave Adm'r'l, say but one good word:  
What shall we do when hope is gone?"  
The words leapt like a leaping sword;  
"Sail on! sail on! sail on! and on!"

Then, pale and worn, he kept his deck,  
And peered through darkness. Ah, that night  
Of all dark nights! And then a speck—  
A light! a light! a light! a light!  
It grew, a starlit flag unfurl'd!  
It grew to be Times's 'burst of dawn.  
He gained a world; he gave that world  
Its grandest lesson: "On! sail on!"

—Joaquin Miller.



# Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

## STEWARDSHIP COURSE

Below is the following course which we are offering in the Course for Christian Stewardship:

- Book 1—Christian Stewardship (Cox).
- Book 2—Financing a Church (Henderson).
- Book 3—The Efficient Church (Dobbins).
- Book 4—The Larger Stewardship (Cook).
- Book 5—A Home Mission Book.
- Book 6—A Foreign Mission Book.

It will be satisfactory to substitute Training in Stewardship (Leavell), Stewardship of Life (Agar), Woman and Stewardship (Pearce) for Book 1, on condition that Christian Stewardship (Cox) be given a careful reading. The Stewardship Director will select both the Home and Foreign Mission books, using at all times the latest Mission books.

We are offering a diploma upon completion of Book 1, and it is our desire that every pastor co-operate with the Stewardship Director and his Associational Organization and organize for a country-wide course in Christian Stewardship, each county selecting the time best suited to them.

### Some Helps For Stewardship Committees

The Layman Company, which co-operates with all denominations, will send for 50 cents to any committee, or individual, a package containing four hundred and seventy pages of pamphlets, including three playlets, also a proposal of partnership by which an entire church can be continuously cultivated in Stewardship.

We have also in our office here a good selection of tracts on Stewardship and Tithing, which we will be glad to send to any pastor or church, upon request.

### It Startles!

In round numbers there are three million and a half Southern Baptists. Out of these we select just half million, wage earners at that, nobody but wage earners working at an average wage of \$15.00 a week. We let the three millions go. For the moment we count them nil, nit, nothing. In our present calculation, we throw away all of our manufacturers, dentists, drummers, contractors, insurance men, doctors, lawyers, even well-paid pastors, teachers, farmers, merchants, bankers, real estate dealers, millionaires—we hold to only a half million daily toilers.

Now here's the point; look: If these half million wage earners were stewards to the bare extent of rendering a mere tenth of their income to our Baptist work, we should be giving each year THIRTY-NINE MILLIONS OF DOLLARS for all of our work, local and general—more than we are all doing now.

There is no room for us Southern Baptists to boast. Our bragging is a disgrace. We ought to go and hide in the ashes until we repent. Our present work would be ridiculous if it were not so serious. But since Jesus Christ died for us and this is His work, it is tragedy; it is sacrilege. O, Lord, forgive us and help us to do better.

Until we are jarred into a sense of our Stewardship, our Mission Boards and Educational Agencies may get a few gasps from spasmodic appeals and periodic spurts, but they will be in slow death.

The situation is distressing. Our sorest need is a ministry in our pulpits that will cry loud as to God's right to all our wealth and spare not in the requirements that we honor God with the first fruits of our increase. Without this our Southern Baptist work is doomed to disintegration. There is no other alternative. The process is already begun.

Only two thousand churches with only two hundred and fifty members each, all plain, working people, earning their bread in daily sweat, with only two thousand faithful pastors, could easily do all that Southern Baptists are now doing.

But the serious thing is not the contraction of our Baptist work; the terrible thing is the paralysis of the souls of our people in covetousness and luxury, freezing in godless materialism. It is alarming to see how many of our ministers seem to be satisfied with the present plight of our Baptist work and of our Baptist people. This is the worst symptom of all. THE NEXT STEP, Mars Hill, N. C., April issue.

### Some Testimonies

I preach Stewardship, try to practice it. As I see it, it is the only salvation for our organized work. Other ways are being tried. But sooner or later, we shall find it the only way to do our Lord's work. I want to put myself down as one of the humble preachers that believe, heart and soul, in Stewardship.—C. S. Martin.

I just feel like writing you a word of encouragement in this splendid work you are doing. As for my personal experience, I have never enjoyed any Christian experience to compare with the wonderful blessings that have come to me while being a conscientious tither. I find that God's portion now amounts to considerable more than my gross income when I began tithing.—B. Frank Norris.

### "The Bottom Evils"

One of the greatest problems, which the church has been obliged to face, is the problem of wealth. Money has certainly been the bottom of the churches' evils. The poor churches have not had enough of it, and the well-to-do churches have had too much of it.

Money has been the trial of almost every minister, both in connection with his own personal affairs and in connection with his parishioners. His troubles have not been with those in medium circumstances, but with the poor who are in distress, and with the rich who attempt to dictate his policy.—Roger B. Babson.

### Is It Incipient Degeneracy?

We need not feel too good about our modern Christianity. Even our Southern Baptist Christianity shows signs of deterioration; there are at present three disconcerting symptoms:

#### (1) Worldliness—

This is indicated by our heavy mission debts and fine automobiles.

#### (2) Costly Buildings—

Quarter and half million dollar church buildings have almost stopped exciting comment among us. The Tabernacle was the day of Israel's vitality. The first Temple foreshadowed the bloody reign of Ahab and Asa. The second Temple preceded the crucifixion of the Messiah and the rejection of the Jews. The great cathedrals of Europe marked the degenerate Christianity of the middle ages.

#### (3) Creed Making—

That's what we are busiest at now in some places. This shows that our religion is leaving the heart and going to the head. A logical statement can no more hold the spirit of Christ and the power of the Gospel than a fish net can hold a sunbeam, than a woman's veil can arrest the power of gravitation.

These symptoms, debts and luxury, superfine church buildings, controversy and creed making may indicate incipient degeneracy. We had better watch. Our case may be more serious than we think. THE NEXT STEP, Mars Hill, N. C., April issue.

## CONVENTION BOARD DEPARTMENT

R. B. Gunter, Corresponding Secretary

## EXPLANATORY FINANCIAL STATEMENT OF STATE BOARD OFFICE RECEIPTS

Receipts in special gifts from May 1, 1925, to May 1, 1926:

Foreign Missions .....	\$ 23,608.80
Home Missions .....	9,814.93
State Missions .....	25,001.51
Southern Baptist Seminary .....	2,376.87
Orphanage .....	1,448.57
Hospital .....	112.10
Ministerial Relief .....	63.05
Famine Fund .....	55.00

Total special offerings .....	\$ 62,480.83
Total budget contributions .....	290,121.50

Grand total from May 1, 1925, to May 1, 1926 .....

1, 1926 .....	\$352,602.33
Total in special gifts from Jan. 1, 1926, to May 1, 1926 .....	\$ 28,107.57
Total budget contributions .....	111,241.27

Grand total from Jan. 1, 1926, to May 1, 1926 .....

1, 1926 .....

1925 amounted to .....	\$ 6,994.62
Total budget contributions for first four months of 1925 .....	85,719.75

Grand total for first four months of 1925 .....

This gives our receipts for the first four months of 1926 an advance over the same period for 1925 of \$46,634.47.

406 churches have reported as having put on the budget. The amount subscribed by these is \$287,000.00. If the Evolution question can die at this Convention, we expect much larger returns another year. We have our very serious doubts whether one in a thousand of these advocating the theory of Evolution believe it. Yet a great deal of valuable time and space has been used in combatting it. The devil had as soon retard us on Biblical questions no doubt as on other matters. In fact, we have believed for a long time that he attends church regularly. Every Christian, however, should be able to say: "None of the discussions have decreased my contributions to Kingdom causes." Our greatest victory lies in going on with the work which we know to be in accordance with the Scriptures. This is a good way to smoke out the heretics; but at the same time no man should use the heresies of others as an excuse to keep from doing his duty for the Kingdom causes. It may be observed in some cases that the man who cries loudest for orthodoxy contributes least towards its propagation.

Rev. W. T. Darling, of Blue Springs, Miss., says he cannot get along without the Baptist Record; had felt like some member of his family was dead since it had stopped coming. He sends us his renewal for a year.

One hundred and two new members, 72 of them by baptism, were received into the church at Marshall, Mo., in a meeting in which Rev. W. S. Dixon of Wheaton, Ill., preached and led the singing. Great crowds filled the church.

Mr. I. M. Kelley, of Yazoo City, Miss., sends his renewal and states this is his 47th or 48th subscription. He is one of the faithful ones that keeps his denominational paper in his home. We appreciate his name on our list of readers.

We have received new subscription from Young & Jones, Leland, Miss.



(Continued from page 5)

that belongs to God.

Much has been said of "Christianizing the social order." Frequently the question is raised: Is our gospel sufficient to regulate the vast economic and industrial systems of our day? We answer "Yes! Unhesitatingly, Yes! Our gospel is sufficient for every need, for every problem of our complicated world." But here I am raising a more practical question. Is the gospel of Jesus sufficient to deliver His followers from the curse of materialism and the blight of covetousness? Has the transforming power of His grace conquered our selfishness, our avarice? Will our methods of acquiring, holding, and distributing money stand the white light of the teachings of Jesus? Has the gospel made of me a faithful trustee, or do I remain a proud proprietor? Do my possessions minister to my spiritual growth, or do they coil about my soul and with ever tightening grasp stealthily and steadily paralyze and destroy all that is highest and holiest within? Our own spiritual welfare demands that we accept, cultivate and practice the New Testament teachings of stewardship.

2. My second suggestion is that we must adopt some method in this practice of stewardship.

If material possessions are to be spiritual allies there must be some definite plan in the expression of stewardship. The New Testament clearly outlines the plan: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Regular, systematic, proportionate giving is the New Testament recommendation. What proportion? "As God hath prospered him." But just what proportion of my income does that mean, is the question from many honest hearts. Well, to many of us it means the tenth as a minimum. Numerous pastors here do not hesitate to practice and preach the tithe as the least scriptural proportion to be used in the expression of stewardship. These pastors quote and emphasize: "Bring ye the whole tithe into the storehouse." "The tithe is the Lord's." "Even the Pharisees tithe."

Others do not agree that the scriptures teach tithing. They are sincere followers of Jesus, some of them giving regularly more than the tenth. I do not enter an argument with them. My appeal is for the absolute necessity of setting aside some definite proportion as belonging to God. My appeal is for some worthy method in the application of our stewardship. So far, no better method than the tithe as a minimum has been suggested. Until some better plan is wrought out, why not accept this one—clear, simple, definite; tried by numbers of Christian people and found a source of spiritual culture while fruitful in Kingdom work.

You will permit this observation! The tithers in my congregation are, for the most part, the regular attendants upon all church services. They are the deacons, the Sunday School teachers, the active workers in the W. M. S., in B. Y. P. U., and in personal workers' bands. If tithing, as some fear, binds those who practice it in formal legalism, I fail to note any disastrous results in the Christian experience of those to whom I minister.

Moreover, it is noticeable that those who practice the tithe as a minimum are the ones who go on to larger proportions in their giving—even to the entire income. Three years ago I sat with two men at lunch, both of them tithers, and we talked over our church and our denomination. Presently one of them called the other by name and said: "I am about ready to say to you 'Enough money.' We have sufficient income to support our families. We may ruin our children by leaving them too much. Let's covenant together to join ..... who is giving his entire income. Let's spend the rest of our lives making every dollar possible, and give every cent of it." I told this story to a group of friends as we were on the way to Stockholm. The next day

a gentleman sent for me and said: "I heard your story yesterday and couldn't sleep last night. I was a poor boy and worked my way through college. God has been good to me and I am now prosperous. For years I have been giving the tithe, and more. But I am thinking of what your friend said. What if money should ruin my family? I am praying that one of my children will be a missionary." I talked with him for some time and asked him to see Dr. Mullins, who was on the ship. The last time I saw him he shook my hand in Stockholm and said: "It is settled. I am going home to make every dollar possible and am going to give it all to the promotion of Christ's Kingdom." That man may be in this Convention. He is too modest to speak, but I am sure that if he should bear any testimony it would be one of the peace, the joy, the growth, the prosperity of his soul. If one hundred men from this Convention would join him today, they would inaugurate a movement that would shake the earth.

The Book of Acts tells of a conference which the followers of Jesus held in the city of Jerusalem immediately after the ascension of their Lord. They had been with Him on the rounded top of Olivet. They had watched Him as He pointed with His arm, His eyes, and His heart, and they had heard Him say, "Go ye into all the world, and preach the gospel to every creature." After he left them they went, in obedience to His command, to the upper room and remained in prayer for ten days. It is my opinion that they said very little to each other. They were talking to God and listening to God. Then Pentecost came. They were all filled with the Holy Spirit, and with His power flooding their lives they moved into their world and claimed it for Jesus. They were few in number and without the resources upon which we count so largely—wealth, organization, and influence. The centuries have come and gone, but history holds no record which matches the achievement of that Spirit-filled group. Historians say that within one hundred years the Grecian cities of Thessalonica, Philippi, Smyrna, Ephesus, and Corinth contained more followers of Jesus than the whole of His native land at the time of His death. In two hundred years more the message had gone to imperial Rome; the eagles were removed from her banners, and the Cross was emblazoned there, a thing no longer of shame but of regal honor. In five centuries more that Cross had marched to the end of Europe, had passed over the channel and set up its dominion in the British Isles. Through the centuries since, the message of the Cross has brought a salvation of joy, hope, inspiration, and transformation to millions and millions of souls.

"Asketh thou in exultation,  
What the Cross of Christ hath done?  
Ask the splendors of creation,  
If they feel the noon-day sun.  
Ask reviving vegetation,  
Springing forth on joyous wing,  
If it feels the inspiration  
Of the breath-enchanted spring."

As we follow the triumphant march of those who left the upper room in Jerusalem, we must not overlook this significant word written of them, "Neither said any of them that aught of the things which he possessed was his own." Their Spirit-filled lives united and bended a vital, practical stewardship; passionate, personal evangelism; unwearied missionary zeal, and radiant Christian joy. In proportion as these qualities, with other great centralities of our faith, dominate the followers of Jesus, His cause advances.

We, too, are messengers—messengers from our churches, but messengers of Jesus. This gathering here in Houston ought to be another Olivet where we will stand by our risen, victorious Lord and hear Him outline for us our supreme mission. Let us pray that Pentecost may be repeated here. Let every heart and life be so surrendered that the Holy Spirit may abund-

antly enter, gloriously guide, and divinely empower us for our challenging task. The most persistent and persuasive call of God today is the call to a consecration that will bring our possessions to the feet of Jesus to be used in carrying out His divine program. The personal and practical response to this call of God is for each of us to give undivided loyalty to the unified budget of our denomination—commit ourselves wholeheartedly to regular, systematic, proportionate offerings, with the tenth as a minimum, for the support of that budget. Our own spiritual interests are involved in the response we make to this call. The manifest blessings of God upon us and upon our work emphasize the call. The needs of every mission field, every institution, every enterprise that we foster in the name of Christ await our response. May the answer from every listening heart be: "Speak, Lord, for thy servant heareth."

"The great world's heart is aching, aching fiercely in the night,

And God alone can heal it, and God alone give light;

And the men to bear that message, and to speak the living word,

Are you and I, my brothers, and the millions that have heard.

Can we close our eyes to duty? Can we fold our hands at ease?

While the gates of night stand open to the pathway of the seas?

Can we shut up our compassions? Can we leave our prayers unsaid,

Till the lands which sin has blasted have been quickened from the dead?

We grovel among trifles, and our spirits fret and toss,

While above us burns the vision of the Christ upon the cross;

And the blood of God is streaming from His broken hands and side,

And the lips of God are saying, 'Tell my brothers I have died.'

O voice of God, we hear Thee above the shocks of time,

Thine echoes roll around us, and the message is sublime;

No power of man shall thwart us, no stronghold shall dismay,

When God commands obedience, and love has led the way."

—Frederick George Scott.



Mr. Edgar Spearman of LaGrange, Georgia, begins work with the Mississippi Baptist State Convention Board as evangelistic singer with Reverend C. T. Johnson, evangelist, May 26th in a meeting at Byhalia. Brother Spearman led the singing in the recent Como meeting and the people who heard him were highly pleased with his services. He comes also highly recommended by Dr. E. O. Sellers, Director of Gospel Music in the Baptist Bible Institute.



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### Our Conferences a Great Success

We will give right soon a full report of our conferences. They were a great success taking everything into consideration. Some of them were seeming failures because of lack of interest manifested on the part of the masses, but there were only a few of these. For the most part they were well attended, fine spirit manifested and we believe world's of good has been done and the B. Y. P. U. work "stepped up" in a fine way. We here want to express our appreciation to the pastors especially who had large part in making the meeting in their county a go. We are indebted also to other leaders to whom we are deeply grateful.

### Our District Conventions

We are now looking forward to our District B. Y. P. U. Conventions that begin June 15th at Water Valley. Here is a list of the places and dates: Water Valley, June 15-16; Eupora, June 17-18; Lucedale, June 22-23; Magnolia, June 24-25; Drew, June 29-30; Jackson, July 1-2. Read the Record each week for announcements.

### East Moss Point Organizes

We are glad to have a letter from Mrs. K. R. Simmons of East Moss Point telling of their organizing their B. Y. P. U. Their pastor, Bro. S. J. Rhodes, has taught the Manual to them and then perfected the organization with the following officers: President, Hazel Rhodes; Vice-Pres., Mrs. Roy Spruell; Secy., Miss Lucile Grierson; Cor. Secy., Mrs. K. R. Simmons; Treasurer, Mrs. Robt. Verbeke; Bible Readers Leader, Mrs. S. J. Rhodes; Chorister, K. R. Simmons; Pianist, Mrs. K. R. Simmons. We are glad to enroll this new union and trust we may have the pleasure of announcing them at the close of their first quarter as one of our A-1 unions.

### Griffith Memorial Church Gets B. Y. P. U. Pastor

We are glad to know that the young people of Jackson and Griffith Memorial Church in particular are to have as pastor Rev. D. A. McCall, who takes up the work there June first. Bro. McCall and Mrs. McCall are both strong for the young people and the young people of Jackson will find in them a strong friend ever ready to serve them in any way possible. They come from Lyon to Jackson and Lyon's loss is Jackson's gain.

### A Letter from the President of the Jackson City B. Y. P. U.

"We undoubtedly have the very best City B. Y. P. U. to be found anywhere. We recently adopted a constitution, which has helped so

much. The first meeting I presided over we had 42 present, the next we had 104; at this meeting the Griffith Memorial Intermediates won the efficiency banner. Next meeting we had 127 present, with the Juniors of Davis Memorial taking the banner. The next meeting held was last Monday night, and we had an attendance of 250, and of this number Davis Memorial Church had 156. The Seniors of Davis Memorial took the banner, this time. I am sure this last meeting was the greatest of its kind ever held in Jackson. We had a real good program under the leadership of Miss Enid Henry, in which Miss Lackey took part. Following the meeting we had a fine social lead by Miss Kathleen Johnson as chairman with Miss Pearla Mae Harrell and Miss Suddie Bassett assisting. "WATCH JACKSON B. Y. P. U.'s GROW".

A word about my local church B. Y. P. U. We have organized an Adult Union with Rev. L. C. Bowers as president which brings our number of unions up to 5. We of course have the General B. Y. P. U. Organization and hope to report another Intermediate B. Y. P. U. soon. We also hope to organize a Primary union as soon as conditions permit. Our last officers' council was attended by 59, who said that they were ready to do anything that came their way. Our Junior B. Y. P. U., the Willing Workers, are 100% in Study Course, and last Sunday night were 100% in everything.

### The B. Y. P. U. Magazine

An announcement from Mr. J. E. Lambdin, Associate Editor of the B. Y. P. U. Department of the Sunday School Board, assures us that the B. Y. P. U. Magazine will be ready for circulation about the first of June. OUR GOAL for this first issue is 20,000 for the South. Each B. Y. P. U. should order from four to eight copies. Order them with the regular order of Quarterlies for next Quarter and they will come each month for that quarter. Let Mississippi use her share of this quota. Four copies would be but one dollar extra to your order of literature as the Magazine is \$1.00 a year, or 25c a quarter. You do not want to miss this first issue.

### THE SOUTH'S OBLIGATION TO THE NEGRO

By R. B. Eleazer

Let it be said at the outset that the white South owes to the Negro nothing which it does not owe equally to itself—to its own self-respect and its sense of fairness and justice. Indeed, obligation always has its subjective as well as its objective side. This is especially true in this case, because of certain elements in

## READ MORE

### You'll want these two just off our press

FLORENCE WILLINGHAM PICKARD

### In the Palace of Amuhia \$2.00

In what is probably the most dramatic setting of antiquity the author has built her fascinating story of faith and love. Mighty Babylon, ruled by Nebuchadnezzar, the proud, is throbbing with diverse human emotions. One feels the sadness of the captives of war, hears the clamor of arms, appreciates the heroic loyalties of religious faith. But there is another element, speaking softly at times, but in the end crushing the foundations of the Empire. It is the judgment of God.

L. R. SCARBOROUGH, B.A., D.D.

### How Jesus Won Men \$2.00

The pre-eminent task of Jesus Christ was the winning of men to the Kingdom of God. That was kept uppermost in his mind and he let no opportunity pass to accomplish this end. His work was not limited to the conventional hours of the synagogue worship. He found the lost in the city streets, on the highway, in the houses of mourning, in the publican's office and many other places. Dr. Scarborough has given us in this inspiring volume case studies of the work and methods of Jesus. It will encourage every minister and evangelist to still further give himself to this great work.

## BAPTIST SUNDAY SCHOOL BOARD

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the interracial situation in the South. The Negro's very presence among us, by our volition, not his own, and primarily for our convenience rather than for his welfare; his vast contribution to the economic development and wealth of the South; the fact that his condition today, good or bad—even his character—is in great measure what the white man has made them; the inevitable reflex influence of those conditions upon ourselves; the sense of noblesse oblige which a people so fortunate as we cannot escape—all these considerations lay upon us a peculiar obligation to be not only just, but generous, in our treatment of the Negro in our midst.

In general this obligation rests upon the basic Christian emphasis on human values. In the sight of Jesus and of every faithful disciple of His, every human being is sacred—one of God's children. Christianity admits no other basis of human relations. The Negro is a human being. If we are to be Christians, we must recognize his infinite worth as such and shape our attitude toward him accordingly. This principle honestly applied carries a number of implications:

1. It means respect for the Negro's personality—both for what he is and for what he may become. A little reflection will show that on

both counts there is ample ground for respect. Even in its primitive African savagery, the race manifests traits that command our admiration. The fidelity of Livingston's native bearers who, after his death, voluntarily carried his body fifteen hundred miles to the sea that it might be sent home, is worthy to be recorded among earth's golden deeds. Missionaries to Africa are high in their praise of the honesty and fidelity of the native Christians. The loyalty of the Negro to his white folks during the Civil War—a record which Henry W. Grady says was not marred by a single breach of trust—is unmatched in history. The character and achievements of Negroes like Booker T. Washington and Mrs. Mary McLeod Bethune in education, like Dunbar and Cullen and a score of others in poetry, like Carver and Just in science, like Hayes and Burleigh and Coleridge, Taylor in music, like Bannister and Tanner in painting, Williams and Robeson on the stage, Spaulding and the Malones in business, not only command admiration and respect for themselves, but attest the possibilities of the race to attain and achieve nobly when opportunity is afforded.

2. We must cease thinking of Negroes primarily in terms of our own convenience, as a race divinely

(Continued on page 12)



## Sunday School Department

### THE SUNDAY SCHOOL LESSON May 16

R. A. Venable  
Abraham and the Strangers—Gen.  
18:1-8, 16-19.

#### Introduction:

The Biblical account of Abraham from the day he was called to leave Ur of the Chaldeans, with his father, Terah, is one of growing interest. He is the outstanding figure in that mighty religious movement, which is central in the world's history. The Jew, the Mohammedan, and the Christian honor him as the ancestor of their faith, a paragon of obedience and self-sacrifice. The mists of the centuries have not dimmed the luster of his name, and the tide of time has not swept from the field of history his wonderful achievements, as the Friend of God, the conservator of a pure and undefiled worship of the One, True God, Creator of all. His commanding personality moving under the impulsion of a divine call, has determined the current of the world's history, revealing the Transcendent God, as eminent in the affairs of men, and directing all things to the goal contemplated in his creative power and wisdom. One could regret that the history of this founder of a chosen people, and organ of a divine revelation is so concise and fragmentary. His name is written large upon the pages of Biblical history, the father of the host of believers, who look for a city whose builder and maker is God. He stands at the head of the column of justified millions, who press forward to a land eye hath not seen, nor mind conceived, beckoned on by the vision of Him who is invisible.

1. The eighteenth chapter of Genesis, containing our Lesson, gives an account of one of the most striking incidents in the Life and Times of this remarkable man. The implications of the lesson are far in excess of the few brief paragraphs composing our study. We must be content to confine our reflections to the few verses set apart for present consideration. The whole chapter should be carefully read and pondered over by both Teacher and Class.

Our lesson introduces us to a typical scene of Eastern hospitality. It is simply and graciously, absolutely free from the formalities and studied display of our modern world. "And the Lord appeared unto him by the oaks of Mamre, as he sat in the door of his tent, in the heat of the day; and he lifted up his eyes and looked, and, lo, three men stood over against; and when he saw them, he ran to meet them from the tent door, and bowed himself to the earth and said, My Lord, if now I have found in thy sight, pass not away, I pray thee from thy servant, let now a little water be fetched, and wash your feet, and set yourselves under the tree; and I will fetch a

morsel of bread and comfort ye your heart; after that ye shall pass on, for as much as ye are come to your servant, etc." (Ver. 1-8.)

1. The appearance of these supernatural guests to Abraham, as he sat in the door of his tent, under the burning heat of an eastern sun, was sudden and unexpected. Their appearance was that of wayfaring men, presenting no marks of supernatural character. There was, possibly, something imposing in their appearance, which called for a most lavish expression of oriental hospitality. It may be that the number, three, had no special significance. But the celebrated Hebrew Scholar, Delitzsch, thinks all three persons were a manifestation of Jehovah, as the God of Grace, Compassion and Judgment, His present purpose being to promise, to punish, and to rescue, graciously promising to Abraham a son, visiting judgment upon Sodom and Gomorrah, and rescuing Lot from the doom of Sodom. It is as easy to see too divine manifestations. The Scholar much as it is to see too little in these may be right, he may be wrong.

2. Abraham seems to have addressed his remarks to one of the three strangers, the one of most imposing and inviting appearance. The sequel shows that the subject of Abraham's address turned out to be Jehovah himself. The conduct of Abraham was not one of obsequious formality, but the generous expression of a great soul rising to the high level of privilege and personal interest in the comfort and welfare of strangers, who came within the gates. Water to bathe their feet, and the sumptuous and hastily prepared meal, were tokens of an unselfish heart, registered to the credit of him whose name was to be transmitted to unborn generations as the Friend of God and the Father of the faithful. This courtesy of oriental hospitality shown to strangers unawares, proved to be an honor conferred upon Jehovah himself, who seeks recognition, and a place in the family life of the world. That day, the guest of Abraham reaffirmed to him the promise of an heir whose progeny should be as the sands upon the seashore innumerable, and a channel of blessing of all the world. Honor God, and He will honor you. The visit of Jehovah to Abraham in the person of the three angelic personages, couched in the guise of wayfaring men, had the two-fold purpose of confirming the promise to him of an heir, the circumstances of whose birth should be out of the usual order of nature and also disclosing to him the purpose to destroy the cities of the plains, whose enormities smelt to heaven, and invited the destructive wrath of God. The seeming hesitancy of God in making known the impending fate of these cities shows

a compassionate consideration of Abraham. The cities of Sodom and Gomorrah were embraced in the land promised to Abraham and his seed as an everlasting possession. Their destruction could not be other than the deepest concern to him. Besides, Sodom was the resident city of Lot, for whom he cherished an ardent affection and for whom he had imperiled his own life and that of his servants. The charm of the simple story is that it is all so human and comports so beautifully with the simplicity of oriental life.

3. As the guests depart from the hospital tent of Abraham and move forward toward Sodom on their mission of destruction, he accompanies them on the way. "And the men rose up from thence and looked toward Sodom; and Abraham went with them to bring them on the way. And the Lord said, Shall I hide from Abraham, that which I do; seeing that Abraham shall surely become a great and mighty nation and all the nations of the earth shall be blessed in him? For I have known him to the end that he may command his children and his household after him, that they may keep the way of the Lord to do justice and judgment; to the end that the Lord may bring upon Abraham that which he hath spoken of him." (Vers. 16-20.)

Divested of all anthropomorphism, God is here represented as communicating the impending fate of Sodom to Abraham for the following reasons: (1) Because his posterity was to become a mighty nation, and all the earth shall be classed in him. God does not deal with men according to what they are, but what they are going to be. The hopeful outlook of Abraham and his posterity, as the channel through which the world was to be blessed, forbade his withholding anything from him which would promote his advancement in fulfilling the high mission to which he was called. (2) Because of the final purpose which God had in calling Abraham to go into a land he knew not of. For I have known him, chosen him to this end, that he may command his children and his household after him to keep the way of the Lord. The high position here assigned to Abraham is that of laying the foundation of a great nation, by the rearing and training his children and his household in the fear and admonition of the Lord. Only a nation, coming from well ordered homes where God's name is feared and his will is made the law of all conduct can be a blessing to the world. The overthrow of nations begins in the dismantling of the home life. The father, the head of the family, is invested with divine authority to train and control the household in accordance with the will of God. The children are what the parents make them, and the nation is what our children make it. If there is no fear of God in the family life of the nation, there will be none in the nation. God is graciously communicative to the head of the family, who fears the Lord and teaches his children to fear him.

The most alarming symptom of today of our national commonwealth is the dismantling of the American home. God's purpose of redemption in the choice of Abraham, through whom all the nations of the earth were to be blessed was made effective in Abraham's commanding his children and his household after him, to keep the way of the Lord. The realization of the promise which God made to Abraham was dependent upon his rearing and training his household in the fear of the Lord, "to the end that the Lord may bring upon Abraham that which he hath spoken of him." The responsibility lodged in the head of the family cannot be transferred to another. Parental responsibility is a fixture in the divine economy, and a failure to respond to its requirements is attended with disastrous results to the family and the community. A disorderly home is the storm center of every evil thing and a menace to the public good. It has no claim upon public favor and is hostile to God's social and civil economy. It is the hot-bed of all forms of vice and fosters the development of a brood of moral degenerates, who break down the social and civil order of the community, and of the state. It fills the community with lawlessness, crowds the courts with criminals and the jails and penitentiaries with convicts. Sad the day to any people when the home becomes the source of the supply of the criminal classes.

(3) The destruction of Sodom and Gomorrah was a striking example of God's wrath against sin, and severed well to impress Abraham with the principles of God's moral administration in the affairs of men and nations. The lesson was vital to him whom God had called to become the father of a nation enjoying the blessings of God through the centuries and through which the nations of the earth were to be blessed. Sodom and Gomorrah were cursed because they had been a curse. Defiant of every principle of God's moral government, they pressed on from one degree to moral depravity to another, deeper, darker and more damnable. Heaping up wrath against the day of wrath and the righteous judgment of God, they had invoked the fiery indignation of God. They had changed the truth of God into a lie and forfeited every claim to the divine favor. Swept along by the ever increasing tide of moral corruption, they had passed beyond the possibility of recovery. It remained for them to be consumed by the fiery indignation of God. Their fate, a just recompense of their corruption, stood as a monument of their wickedness before the eyes of Abraham and his seed after him, an expression of the unstrained fury of the God of all nations.

#### SUNDAY SCHOOL DEPARTMENT

The Sunday School Field force has aided in Training Schools during the month of April the following churches:

Hernando, First Church; Jackson; Booneville; Wesson; Greenwood,



Second Church; Hazlehurst; Monticello; West Point, and E. Moss Point. Special service in the interest of Daily Vacation Bible Schools was given to Picayune.

The following schools have qualified on the A-1 Standard during the month of April:

Jonestown, Hattiesburg, Immanuel; Magnolia, Crystal Springs, Grenada, Vicksburg, First Church; Hernando, Mt. Olive, Charleston.

Teacher Training awards have gone to the following churches:

Perkinston, Kosciusko, Yazoo City, Columbia, Mt. Olive, Picayune, Corinth, Durant, Poplarville, Jackson, Drew, Smithdale, Greenwood, Pascagoula, Hernando, Zula, Meridian, (First Church); Belmont, Gulfport, Coffeeville, Wesson, Holly Springs, Leland, Magnolia, Booneville, Monticello, Silver Creek, Grenada, Hattiesburg, Meridian, (Highland Ch.); Mathiston, Mississippi City, Coldwater, Bailey, Long Beach, Summit, McComb, Hazlehurst, Laurel.

# "THE SEMINARY'S FIRST COMMEMENT IN NEW HOME"

By Chas. F. Leek,  
Publicity Secretary

Three wonderfully helpful messages marked the pre-examination division of the Southern Baptist Theological Seminary's initial commencement in its new suburban home at The Beeches. The program which began Sunday afternoon, April 25 opened with the baccalaureate sermon by Rev. W. S. Abernethy, D.D., of Washington, D. C., and was followed on Monday morning and night by the Missionary Address by Rev. J. W. Gillon, D.D., of Winchester, Ky., and the Alumni Address by Rev. Norman Cox., Th. D., of Savannah, Ga.

Dr. Abernethy's subject, God's Trumpeter, was taken from 1 Corinthians 14:8, "If the trumpet give an uncertain voice, who shall prepare himself for war?" It was a sound and soul searching message for the young theologs. He deplored that there were so many destructive fault-finders and urged his hearers to become constructive fault-finders after the pattern of Jesus, whom he classified as the greatest fault-finder of all time. Dr. Abernethy said that spiritual verities are known despite the fact that they cannot be reduced to mathematical or scientific formulas.

The Missionary Address by Dr. Gillon on "Orthodoxy of Heart in Missions" was fit to be the keynote address of the Southern Baptist Convention, of Christian forces the world over during all time. He said we have wrongly associated orthodoxy primarily with thinking and stated that true orthodoxy was of the heart. His definition of orthodoxy was right love, rightly expressed toward God (Thou shalt love the Lord thy God with all thy heart, . . . soul, . . . mind), toward men (Thou shalt love thy neighbor as thyself), and toward the brethren (That ye love one another as I have loved you). "Heterodoxy is the synonym of unlovableness." "One may be orthodox in mind and not

orthodox in heart, but orthodoxy of heart will produce orthodoxy of head."

"Tidings of the Voyage" was Dr. Cox's subject. He likened his eight years from the Seminary as a voyage and brought five lessons he gleaned from his experiences which he gave as tidings. These five lessons were: The work of the average church demands almost three separate and distinct men and the pastor usually must be all three, namely, preacher, pastor and administrator; the causes of failure in the ministry are not difficult to find (fear, riding a hobby everywhere, laziness, unwillingness to accept the limitations of the ministry, peril of undertaking too much, and lack of a definite plan); there is a way out of every difficulty; true evangelism is the cure for all church ills; every man's ministry is dependent on his message and his realization of a commission to communicate that message."

## ELLISVILLE

We have just closed one of the greatest, if not the greatest, revival meetings Ellisville Baptist people have ever had. The influences set in motion in the hearts of our constituency will have a far-reaching effect. Our folk are happy over the results, and are giving God the praise for such an outpouring of His blessings. There were ninety-two additions to the Baptist Church; others joined with the local Methodist Church, while still others will join with Baptist churches throughout the country. It was the pastor's happy privilege to baptize forty-five promising young men and women Sunday night. Others are awaiting baptism. One of the unique features of the meeting was the enlistment of fifty unaffiliated Baptists, many of whom had been in Ellisville for years.

Dr. Ernest Hanke Marriner of Leland, Miss., did the preaching. He is a very plain, unassuming, positive—though exceedingly powerful, Gospel preacher. His messages from beginning to the close were characterized by a clear, compassionate, exaltation of the person and power and work of Christ. It was an unusual joy to have this deeply consecrated and spiritual man of God as a guest in our home.

Perhaps, one of his greatest contributions to our people was the service he rendered at the Agricultural High School—preaching there every morning at the Chapel hour. Twelve of our fine boys and girls were happily saved; one fine fellow, a senior, definitely surrendered to preach, while more than a hundred came forward saying they were ready the Lord's will to do.

Prof. and Mrs. Fenley of Woman's College led the music in a great way. A finer, more cultured and consecrated couple God has never made. Any church needing a real Gospel singer and pianist will do well to get in touch with this splendid young couple.

From every standpoint, this was unquestionably the most satisfactory

and satisfying revival this section has ever had. To God, we give all the glory.

—Rev. W. D. Wallace, Pastor.

## IMPROVING IN MISSISSIPPI

Mr. L. J. Folse, General Manager of the State Board of Development, gives out the following about Mississippi:

Between 1880 and 1920 the population of Mississippi increased 60 per cent but in the same period its per capita wealth increased 298 per cent; the assessed valuation of all property in the state increased 551 per cent; bank deposits increased 6,379 per cent and the value of manufactured products increased 2,275 per cent and the amount invested annually for public schools increased 1,030 per cent.

No state in the Union has given greater attention in recent years to education than Mississippi. In 1900 Mississippi invested in public education \$1,385,000; in 1910, \$2,726,000; in 1922, \$9,390,000.

The per capita expenditure for schools for every child five to seven years of age, increased from \$2.34 in 1900 to \$15.84 in 1922.

Today Mississippi has 1,000 strong central consolidated or rural high schools, which have taken the place of more than 3,000 small one and two-teacher schools. Three hundred and thirty of these schools have a 10-acre plot of land which belongs to the school, on which a home has been built for the teachers and furnished them, rent free. Thus the teacher and his family become a part of the community for 12 months in the year.

Fifty-one of our counties have built magnificent agricultural high schools, with boarding accommodations, varying from 50 to 250 students. The cost for board and incidental expenses is about \$10 per month.

In 1910 we had only two consolidated schools, with an enrollment of 205 students, and property worth \$8,000; in 1925 we have nearly 1,000 consolidated high schools, with property valued at \$10,747,000, and 144,498 children enrolled. The growth in this field of education in Mississippi is not surpassed anywhere.

Approximately \$300,000 is being spent annually on the building of good rural schools, with industrial departments, for the negro girls and boys of the state. The plan of education worked out for the colored population of Coahoma County is said by experts to be the best of its kind in the world.

Not content with this high achievement in educational work, a complete survey of the entire educational system of the state was completed by a commission of competent educators from various sections of the country.

## Educational Record

According to the recent survey, there are more high school graduates in Mississippi entering college every year than in any other state, in proportion to our population. We have six colleges on the "A" list, with several others nearly up to standard,

not to mention the junior colleges located at convenient places in the state.

We spend annually for the maintenance of our public schools approximately \$14,000,000.

Illiteracy for native whites was only 3.6 per cent; for negro population 29.3 per cent; for whole population, 16 to 20, 12 per cent.

## CONGRESS AS A PROTESTANT BODY

The International Farmer has collected several interesting facts with regard to the membership in churches and secret fraternities of the Senators and Representatives in the present Congress. From the facts there set forth it seems that sixty-seven Senators and 273 Representatives are Masons, while only three Senators and four Representatives are Knights of Columbus. Since the Roman Catholics regard the Masons as their enemies this showing is remarkable. In the matter of religious affiliation four Senators and twenty-nine Representatives are Romanists while eighty Senators and 344 Representatives are Protestants. Thus the Protestants have just twenty times as many Senators as the Romanists have, and almost twelve times as many Representatives. Of the Protestant Senators thirty-two are Methodists, twenty-one Episcopalians, ten Presbyterians, seven Congregationalists, five Baptists, and the others scattering, while twelve are not connected with any church. Fifty-four of the Representatives are unaffiliated, ninety-seven are Methodists, sixty Presbyterians, fifty-eight Episcopalians, forty-six Baptists, thirty Congregationalists, twenty-two Christians and eighteen Lutherans. The outstanding fact in this enumeration is the overwhelming number of evangelical church members among the lawmakers of our Nation.

## "KOY PETTERSON"

Pastors who are in need of an evangelistic singer would do well to confer with "Koy Petterson" of Gretna, La.

Mr. Petterson is a graduate of the Baptist Bible Institute of New Orleans, La. Has had four or five years experience in evangelistic work. He is in the midst of a ten days music school of instruction at Logtown, in which he is giving every evidence of ability as an instructor and Gospel singer.

Mr. Petterson goes well recommended by Dr. E. O. Sellers, and the people and pastor of Logtown. Let's use him for the Kingdom's sake.

—W. A. Murray,  
Logtown, Miss.

Student—"I have a cold or something in my head."

Professor—"Undoubtedly a cold."  
—Our Young People.

"Well, dad, I just ran up to say 'hello!'"

"Too late, son. Your mother just ran up to say 'good-by' and got all the change."—Selected.



(Continued from page 9)

doomed to perpetual servitude to the white man's will. In the Christian philosophy every human being is an end in itself—never the means to some other's end. Slavery violated that principle, and slavery is gone. But there are still those who oppose the education of the Negroes on the assumption that it will make them less submissive servants. There are still some who hold Negroes in practical peonage, others who take advantage of their ignorance and helplessness, and many who use them merely as chattels and conveniences. These attitudes and practices too must pass, even as slavery did.

This means also that we must cease putting stumbling blocks in the Negro's way and setting limits to his possibilities. No man has the right to say to any other, "You may progress just so far, but no further." Am I God, that I should assume such authority over any of His children? As Bishop Reese has well said, "The Negro is entitled to make, under God, the best of himself of which he is capable; and no prejudice, contempt, or injustice on the part of the white man should hinder or handicap him".

3. But this obligation goes further yet. It is positive as well as negative. As the dominant race we must give the Negro fair opportunity for self-development. This applies particularly in the matter of education. The South is doing much for Negro education, to be sure; in the light of all the circumstances its policy in this regard has been commendable. However, so long as our expenditures for public education in the various states average from two to eight dollars as much for the white child as for the colored, we can hardly flatter ourselves that our duty is done.

4. We owe it to the Negro and to ourselves to protect his property and his life. Neither is yet safe from the fury of the mob, South or North. Negro homes and churches are still destroyed by bomb and torch, scores are driven from their homes by threats of violence, men and women are beaten and tortured. Last year sixteen were lynched, two of them irresponsible lunatics. Two of the sixteen were burned at the stake—one of them at the preaching hour on Sunday morning. No wonder Negroes are beginning to question our civilization and even our Christianity! No wonder the same question is staring our missionaries in the face in every foreign land!

5. Every community owes to the Negro a fair provision of public utilities. Street paving, water mains, lights and sewers, the common heritage of our urban populations—must not be denied this large group merely because it happens to be dark in color and without political power. The dominant group cannot maintain its self-respect while pursuing a policy so arbitrary and cruel. Not only so, but it must inevitably suffer in the end in its own standards of health and sanitation. In fairness it should be said that many communities are beginning to meet this issue in a broad and sympathetic spirit. In very few, however, has it

been met fully, while in very many it has been given but little consideration.

In so far as legal separation of the races seems necessary, we must put it on the basis of difference and mutual protection, not on that assumed superiority and inferiority. Up to this time we have made the color line horizontal, the white man above it, the Negro below. If we are to be even measurably Christian about this business of separation, we must "tilt up the color line" to a vertical position, with equal rights and opportunity extended to those on either side of it, living racially separate but with mutual respect and confidence.

6. Finally, the white man owes to the Negro, as to all other human beings, an attitude of active sympathy and good will. This surely is what Jesus meant by the universal love of neighbors which he enjoined. If I rightly interpret the mind of Negroes, just the assurance of such an attitude toward them on the part of white people would do more than anything else to lift the shadow from their lives, take the sting of bitterness from their souls, and set them singing with the spontaneous joy that is their natural heritage. Not only so, but it would make easy and natural the solution of many of the problems that now perplex us. Surely such an attitude is not too much to ask of every follower of the compassionate Christ.

#### ROSEDALE

It has just been my privilege to assist Bro. B. W. Walker in a revival meeting at Rosedale. The meeting ran from Sunday to Sunday—a week and a day—Bro. Walker closing the meeting in a great way the second Sunday. During my eight years in the Delta I have never seen a better meeting in such a short time than this one at Rosedale. For ten years the Baptists had not attempted a revival campaign in this attractive little city of beautiful homes, stately trees and splendid people.

However, the pastor and his wife who have been on the field only a short time have inspired the people with a vision of their possibilities as a church. The field was ready through prayer for a revival program. The attendance and interest increased steadily, and there were twenty-four additions to that heroic little church. There were several grown people in Rosedale (and this is Mississippi) who had never witnessed a Scriptural baptismal scene until at the close of this meeting. It was a great joy to preach to a people who gave such constant co-operation. It was an additional pleasure to be entertained in the splendid home of the beloved pastor and his consecrated wife. A more worthy couple can not be found, and God is richly blessing them.

—John F. Measells.

"Say, Bill, I was held up by the coffee trap today."

"The what?"

"The trappie coff—the coffee trop—the tropic cap—the—oh, you know what I mean!"

She (romantic)—"Don't you wish you lived in the Elizabethan Age?"

He—"I'm satisfied to be living in the present Lizzie Age."—Boston Transcript.

Lady—"Why aren't you a successful business man?"

Tramp—"You see, lady, I wasted me time in school instead of selling newspapers."—Life.

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Every dormitory room filled this session and many girls unable to secure places.

Write for catalogue.

Rooms are now being engaged for next session.

M. P. L. BERRY, President



## East Mississippi Department

By R. L. Breland

### Fundamentals

The Convention of Southern Baptist churches is in session this week at Houston, Texas. Regret being unable to attend, but circumstances prevnet. I notice in the papers that a resolution is to be introduced in an effort to put into our statement of faith the words "and not by evolution", which were left out last year at the Convention. The purpose of this writing is not to discuss that resolution, but rather to discuss the meaning of fundamentals when spoken of in connection with the Christian faith.

Fundamental, according to the dictionary, means "foundation or basis; essential, primary, essential principle". If Mr. Webster is right in his definition God only can be the fundamental of all things. Nothing happens without a cause, hence there must be a great first cause for the world and all things connected therewith. Therefore, there must be a fundamental back behind, underneath and preceding the world. So God is the one and only being who can meet that requirement; so God is the real fundamental of the Christian faith. God left out destroys that faith and man is without hope.

Connecting God with the world and with man Jesus Christ is the fundamental. In order that He may be this connection and that God may have opportunity to remake this old world and save man, Jesus Christ must be God himself. Since God is the primary fundamental the connecting fundamental must be God. Christ, then, a divine, living God, is the hope of the world as a means of applying the great Fundamental to the needs of the world. None but God could do it, so Jesus Christ is God, the real Fundamental of the Christian faith. Christ left out as the real, divine God, equal in essence, power and glory with the Father, destroys the Christian Faith and again leaves man without hope.

Since God, the first great fundamental, is invisible to the world; and since Christ, who was once visible in the flesh, is no longer visible, it is necessary that there be a medium or channel whereby these great Fundamentals may be perceptibly conveyed or revealed to the world's eyes, minds, etc. This fundamental channel is found in the Bible—the Old and the New Testaments. God, and Christ, the one Fundamental expressed in two persons—yea, in three, the Holy Spirit, but He is used in connection with the Word—are the soul, thought and body of the Bible and conveys to our consciousness this Fundamental in Truth and in a form that the mind of man, though the object is invisible, as the Holy Spirit reveals the Truth unto us, the exact likeness of God and His Son Jesus Christ.

Therefore, the Bible is the essential fundamental of the Christian faith. To leave the Bible, the whole Bible and nothing but the Bible, out is again to destroy the Christian faith and leave man without hope.

If the Bible is not true, all true, there is no Christ, no God and, therefore, no fundamentals of Christian faith; we have no hope in this world nor the world to come, and we are of all men most miserable.

But, praise God, the Bible is true and I believe every word of it. Christ is the divine Son of God and God is my Father. These things I know and so I am happy. The Fundamentals are all right. Men are wrong.

### Notes and Comments

Dr. Crumm, who is conducting a revival at Water Valley, says the four home destroying evils of our present day are the picture shows, the modern dance, the swimming pool for mixed bathing and the joy riding petting parties. He places emphasis on the picture show as the mother of all the others. He is nearly right.

I, for one, do not like tough stuff in the pulpit. Slang, by-words, which are substitutes for old-fashioned "cussing", vulgar tales and suggestive illustrations are much out of place and I won't have a man of that kind with me if I know it.

All but four of the churches in Yalobusha County made a contribution to the budget during April. Some of these four raised funds, but failed to report on time. None of them really gave as much as they should and this does not apply to the small, weak churches alone. We hope to do better next time.

### THE PARABLE OF THE MUMMIES

When I was in the land of Egypt, I spake unto Kenturah, and said, Come with me, and we will go unto the Museum, and I will introduce thee unto certain of my Old Friends.

## HABITS

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Work!

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Jackson, Mississippi

J. M. Hartfield,  
President.

O. B. Taylor,  
Vice-President.

For I had been there before, and she had not. And I took her to where the Royal Mummies were.

And we went also to where were placed the Chairs and Jars and Graven Images that had come from the tomb of King Tut, but that king himself had not arrived.

And Keturah was interested in Mummies but not so much as in Mothers and Children.

So she sate herself down for a time, where was a place of resting, and I went back for another visit with my Old Friends. And as I bent low over the Cases, I heard the Mummies speak unto me.

And they said, Knowest thou anything about this King whose Mummy is soon to be placed among us, and whose Baggage hath already arrived?

And I said, Yea, I have been up the Nile, even unto his Tomb, and I learned some things about him. But him I saw not. I am told that he is but a Lad.

And they said, A great Fuss is made about him. And it is all because his Tomb was not worth plundering as were ours, and so there cometh down with his Mummy a Train load of Trumpery.

And I said, It is true, indeed, that he is chiefly interesting because his Tomb hath great store of articles.

And the Mummy of Thothmes I, said unto me, I was the founder of the noble dynasty of which Tut was the last poor degenerate representative, and they made no such fuss over me.

And Thothmes IV said, I excavated the Sphinx, and placed my royal tablet between his Mighty Paws, and these foolish virgins with their Guide Books walk past me to see some junk that came out of Tut's tomb.

And Amenophis III said, I was a mighty hunter of Lions, and a builder of Temples, and I made the world bow down to me and my Queen Tii. Yea, and tourists rest in the shade of my Stupendous Colonnades and forget my name, while they gabble about Tut.

And Seti I said, I had to rebuild the Kingdom after this weak youth and his associates had let it go to decay, and I made possible the days of Egypt's splendour, yet who knoweth about me?

And Rameses II said, There was some Stir when my mummy was discovered, but nothing like that of this kid.

And Amenophis I said, I sate on the throne when Moses appeared before me as a suppliant, saying, Let



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my people go, and I am elbowed off the map by this weakling.

So, I considered these things, and I said, Alas, it is all true. And I would that it were not alone in Egypt that men are measured and honored, not according to their worth, but by the junk they accumulate.—Ex.

Senior: "I'd like to see something cheap in a felt hat."

Salesman: "Try this on; the mirror is at your left."

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## COLLEGE COLUMN

M. S. C. W. NEWS NOTES  
B. S. U. Week

Last week could well have been called our Annual B. S. U. Week because of the numerous events taking place then. On Friday night some Juniors presented a playlet at the Baraca Tabernacle. This was given to help clear the piano of debt, and a neat little sum was realized. There is still a good sized debt, however, and we'll have to repeat our plan several times before it is entirely removed.

## Banquet

It was a success—at least, that's what they all said. The wise old owl perched in the center of the table took charge of the banquet program and called on a number of friends. The two pastors, Brother Franks and Brother Sansing, were asked for short and snappy talks. Cammie Morris, Beatrice Ross and Imogene Cole furnished the music. Cordie Williams, the retiring president, expressed the appreciation of the Senior members for the co-operation they had received, and she proposed a toast to the new Council. Our new B. S. U. president, Rosanel Aldridge, responded, and pinned on Cordie a beautiful B. S. U. pin. Then Mr. Frank H. Leavell, who was our honor guest, made the after-dinner speech. The theme of his message was "Work." He related this topic to the "Workshop."

## Sunday Night

A special student meeting was held last Sunday night at 9 o'clock, since there were no services at the Church. Mr. Leavell made an address at this time—a very timely talk it was. He developed a discussion on "Character Building," showing how self-control, courage and faith entered into the making of a Christian character. There was a clear call to have the courage of our convictions, to be strong in faith, and to remain true to the plain and simple teachings of the Word of God.

## Monday Night

We held our annual initiation of the new B. S. U. Council members on this night. The outgoing president presided at the ceremony, which was marked all the way through with a spirit of solemnity and reverence. The incoming members of the Council signed the following pledge:

"In accepting a place on our B. S. U. Council for the year 1926-27, I recognize the responsibility which rests upon me; I realize that the Baptist girls have placed their confidence in me, and I solemnly promise to fill this office to the best of my ability, to try to be a consistent Christian, to co-operate in the full B. S. U. program and to attend every meeting of the Council unless Providentially hindered. Furthermore, I promise to make my position on the Council a matter of prayer, and to do all in my power to make Christ Campus Commander."

Also at this service Bro. Franks presented four diplomas to the new members on the Council who have just completed the course in B. S. U. Methods. One of the requirements of our Council members is that they have a working knowledge of the

different organizations in our B. S. U. Also if a Council member is absent three times in succession without a good reason, she is automatically dropped from the roll. We have never yet had to do this, however.

## Seniors

A number of our splendid girls leave us soon—the Seniors. This takes from our Council the following who have served faithfully: Cordie Williams, the president; Marynel Williams, vice-president; Margaret Meyers, secretary; Myrtle Baker and Edna Wallace, Sunday School Class President, and Mae Scofield, Y. W. A. President, and Mary Parks, chairman of our Membership Committee. We regret losing so many of our best workers. We are urging these seven and all of our Baptist Seniors who have placed their letters in the churches here, to take them now with them to the place where they will teach. It is our wish that they place their church letter in the Baptist Church there the very first Sunday. Perhaps an encouraging word from the pastor and parent would help just here.

## Doctrines of Our Faith

A class in this subject is being taught every day at 1:30 at the Workshop. We have held classes before breakfast, late in the afternoon, at night, and now for a time we are taking the noonday period for this purpose. This close to Commencement it is difficult to get the girls at any other hour, and also at this period we are able to reach a number who would not sign up for a study course. Every Christian should be able to give a reason for the hope that lies within him. We are using the text by Dr. Dargan.

## Miss Pearl Caldwell

We are anticipating with delight a visit from Miss Pearl Caldwell at an early date. She is coming to visit the W. M. S. of the Baptist Church, and will also pay our Y. W. A. a visit and speak to the noon gathering. We are anxious for the time to come, and extend her a cordial welcome.

## Mother's Day Program

Next Sunday we are presenting a special program at the close of the Young People's Department of the Sunday School. It is in honor of our Mothers. We are asking the Sponsor Mothers to sit with their adopted college daughters at the Preaching Service, too.

## The program follows:

Devotional—Rosanel Aldridge.

Story of Mother's Day.

An Enormous Debt—Irene Pope.

Solo—Cammie Morris.

A Practical Suggestion—Beatrice Ross.

Special Music—Georgia Williams and Ona Hendon.

A Talk by a Mother—Mrs. McClanahan.

An Appreciation—Cordie Williams.

Solo—Cora Webb Bass.

## CLARKE COLLEGE

The Clarke College Ministerial Association met Friday night, April 30, 1926, and rendered an unusually

good program in the form of an experience meeting. It carried with it a high spiritual tone.

We believe our association to be one of the best in the State and its value in maintaining the spiritual and devotional side of our lives can not easily be overestimated. Let the good work go on.

Robt. C. Bounds, Reporter.

## HILLMAN COLLEGE NEWS

Clinton, May 8, 1926.

Mrs. M. P. L. Berry left Monday for Washington, D. C., to visit her daughter, Edwina, who is doing graduate work in George Washington University. Mrs. Berry plans to spend a month in the East and return with Miss Edwina in June. They will probably come by water from New York to New Orleans.

During Mrs. Berry's absence Mr. T. R. Hearn is acting as Hall Teacher at Hillman. Mr. Hearn was principal of the school at Bay Springs and has just closed a successful session there.

Many former Hillman students visited Clinton during the meeting of the Mississippi Educational Association in Jackson last week.

Hillman was very much in evidence at the recent meeting of the Mississippi Association of Colleges. Mr. Berry acted as chairman and Miss Alla Mayze Bailey as secretary pro tem. Many of those present said it was the best meeting ever held by the Association.

Miss Nina Whittington of Shelby, Miss., has been elected chief editor of the Hillman section of the Collegian for next session. Miss Whittington has been one of the most active members of the annual staff this year.

President W. T. Lowrey of G. C. M. A. of Gulfport, and President Lawrence T. Lowrey of Blue Mountain College were recent visitors. The chapel services conducted by each were greatly enjoyed.

Many girls have been turned away from Hillman during recent years because of lack of room. Reservations are being made now for next session. It is expected that more girls than usual will be unable to get rooms this year because of the unusual demand.

"Sistah Jones, I'se takin' up a collection fo' de benefit of our worthy pastah," exclaimed one of the brethren. "You know, he's leavin' us fo' to take a church down in Mobile, an' we thought we'd get together and give him a little momentum."—Churchman.

Young Spender—I can't say much for my skin but I've a pocketbook they love to touch.

Prof.—Name three articles containing starch.

Student—Two cuffs and one collar.

## IN MEMORIAM

## RESOLUTIONS OF LOVE AND RESPECT

Whereas, our Heavenly Father in His infinite wisdom has seen fit to suffer death to take from us our fellow deacon and brother in Christ, Arthur V. Hays;

Whereas, we are deeply bereaved by the loss of his faithful presence, his pleasing fellowship, his helpful co-operation, and his stimulating influence; and

Whereas, we desire to give expression, as a Board of Deacons, to this deep sense of bereavement and loss.

Therefore, be it resolved, That we do now and ever recognize:

First. That Brother Hays lived among us a devout and exemplary Christian life.

Second. That he was one of the most faithful and tireless members.

Third. That his wisdom and counsel were always in harmony with our denominational ideas.

Fourth. That he never cast a shadow upon our integrity by any unchristian conduct, and his life and influence were ever consistent with his Christian profession.

Be it further resolved, That while we mourn his loss, we rejoice in his gain, and we shall look forward to the time when we shall sit in council with him again to the glory of our King.

Be it finally resolved, That a copy of these resolutions be spread upon our minutes, a copy furnished Mrs. Hays with the assurance that her sorrow is shared by all of us and that our sympathy and love are ever hers, and that a copy be furnished the Baptist Record for publication.

Board of Deacons, Main Street Baptist Church, Hattiesburg, Miss.

## RESOLUTIONS

Whereas, it has pleased our Heavenly Father to transfer the beautiful and exemplary life of our beloved brother, Elisha W. Bond, from our midst to the better life prepared for those who love our Lord. Therefore be it

Resolved, by the Wiggins Baptist Church, That we have lost one of the most consecrated, devout and influential leaders we have ever had, and, while his body sleeps the sleep of death, his influence lives on and shall ever be an inspiration to us that will lead us on to greater achievements in the cause of our Lord, to which he was so devoted and to which he gave his life in devotion. That we be resigned to the will of Him "who doeth all things well" and is able to take care of us and console us in the sorrows and troubles incident to this transitory life.

Resolved, further, That copies of this resolution be furnished his children and the Stone County Enterprise and Baptist Record for publication.

Buren Broadus,  
H. V. Redfield,  
S. C. Culpepper,  
Committee.



**MRS. G. D. HENLY AND MRS. HOSEA KOLB**

Whereas, God has called from our midst Mrs. Martha Curry Henly, wife of Bro. G. D. Henly, and Mrs. Marietta Glasson Kolb, wife of Bro. Hosea Kolb, who were members of Cross Roads Baptist Church; and

Whereas, they were faithful to their church, loyal to the cause of Christ and ever ready to speak a cheerful word in the Master's name to the despondent; and

Whereas, we acknowledge in their going the loss of two faithful members. We desire to express our appreciation of their Christian lives and sympathy for the sorrowing.

Therefore, be it resolved. (1) That we recognize the loss of two Christian characters, always ready to defend the cause of Christ and to contribute of their means to the support of the Gospel.

(2) That they were strong in convictions, loyal to truth, patient in their sufferings, and eager for the Gospel to be carried to those who knew it not.

(3) That we extend deepest sympathy to the bereaved.

(4) That a copy of these resolutions be sent to the Baptist Record, one to the Webster Progress, one to each of the families and one to be spread upon the minutes of the Zion Association.

L. J. Crumby.

**Virginia Farmer**

On March 29, 1926, Strong Hope community and church was shocked by the sudden going of Sister Virginia Farmer, wife of Brother T. J. Farmer.

She was near 72 years, and had been a member of Strong Hope for 45 years.

Sister Farmer had been a sufferer for years, but bore her affliction with patience and submission, trusting in our Savior. She was a devoted wife, true mother, good neighbor and true to her church.

She leaves a husband and one daughter, Mrs. Ethel Green, wife of our own Rev. T. W. Green, of Newton, Miss., and a host of friends to mourn her going.

When the summons came she quietly and quickly departed, as she desired; but heaven is made brighter, though our hearts are made sad. We weep not as those who have no hope.

Weep not dear husband, daughter and kindred, for Jesus says three times in John, 6th chapter, "I will raise you up". You shall see and be with her again in perfect health and love in Beulah Land.

Her pastor,

—Jas. A. Chapman.

**In Memory of Rev. S. P. Morris**

Our entire community was saddened and felt deeply the loss of our pastor, who passed away on February 24, 1926. He was indeed a pastor in every sense. He unfailingly followed his great Shepherd, whose office he so strongly filled, in visiting the sick, binding up the broken-hearted, cheering the faint, and unlocking the door of Truth to those who were in the prison of sin. He truly carried out our Master's

great commission of teaching people to observe all things He commanded us to do, both by precept and example. His faith in God was so steadfast that he never grumbled at any task, however hard it might be. He was a man who believed always in asking God's leadership, in all things, thus getting the things we all covet so much—Wisdom and Success.

He was a man educated in the true sense. He was a graduate of Mississippi College and took the Th.M. degree at Louisville Seminary, Kentucky.

He was with us only two years but brought about such a spirit of unity that we have a new brick church house to worship the God whom he so faithfully served. He was pastored churches at Vicksburg, Louisville, Ky., Poplarville, Pelahatchie, and Brandon. Our hearts are sad but we try not to grieve, for he taught us that it was better otherwise.

He leaves a wife, three boys, and numberless relatives and friends who will meet him by and by. We know that he is enjoying the reward of his faithful and earnest work.

Our W. M. U. at Noxapater will never forget the many lessons he so carefully taught us.

—Mrs. R. N. Kilpatrick,  
Chairman of Committee.

**MINISTERIAL ASSOCIATION ELECTS OFFICERS**

The Ministerial Association is a potent factor in the campus activities of Mississippi College. We are now closing a most successful year's work. The devotional meetings held twice a week have been wonderfully inspirational. These are meetings where men chosen of God to proclaim His word gather to lay their problems before Him and praise Him for answered prayers. Mr. Otis Jones, the outgoing president, and his efficient fellow officers deserve great commendation for their work in the Association. The meetings have been well attended throughout the year, and each of the members has greatly profited by his attendance on them. The Association offered earnest prayers that it might choose the 1926-27 officers wisely. There followed a secret ballot whereby each member wrote the name of the man he thought most fit for each position. Mr. Jewel Kyzar of Bogue Chitto, Miss., was elected president by a good majority. Mr. Kyzar is one of our most devoted ministerial students, and he is very talented. He sings well, speaks fluently and earnestly, and has splendid executive ability. The following were elected to the various offices:

President—Jewel Kyzar of Bogue Chitto, Miss.

Vice-President—P. E. Cullom.

Secretary—L. E. Horton of Clinton, Miss.

Chorister—Lowrey Compere of Richton, Miss.

Extension Director—Mr. Gilbert, of Clinton, Miss.

Publicity Director—Chester E. Swor of Clinton, Miss.

With this corps of officers to assist him, and with the co-operation of the entire membership, Mr. Kyzar is striving to lead the Ministerial Association on to unprecedented heights in the Master's work.

Chester E. Swor.

**BROTHER LIGHTSEY'S TRAVELOGUE**

I arrived at Pinola, March 28th, where I was welcomed by Pastor R. W. Bryant. The Sunday School program was carried out in a fine way, after which I had the pleasure of preaching to the people on the subject of Literature. I also preached Sunday night. Monday Pastor Bryant and I were busy visiting the Baptists and securing their subscriptions to the Baptist Record. Brother Bryant had prepared the way, so his people responded cheerfully to our appeals, and by 3:30 p. m. we completed the list for the church. I am convinced that with Brother Bryant's leadership the church will continue to go forward.

April 4th, I was with Pastor Eugene Stevens at two of his churches, Macedonia and Meehan Junction. I preached three times in one day and traveled some seventy miles. I found that Brother Stevens has no time to idle away, and I was told that this was only a sample of what he has to do every Sunday, beside the preaching and work done during the week days. I could only wish that we had more preachers whom the love of Christ would urge to do great things for the Master. I secured a good bunch of subscriptions for the Record in his field, and I am invited to be with him again.

April 11th, found me in the progressive inland town of Liberty, where Pastor H. H. Webb holds forth. The pastor being absent in the morning service, to preach a Commencement sermon for a High School, I did my best to entertain his loyal people with a sermon on literature. The pastor preached Sunday night one of his soul-stirring sermons. So Monday the Pastor and I found the people ready to subscribe for denominational literature. So the Record will make its weekly visit into all the Baptist homes and the Home and Foreign fields its monthly visit into 50 per cent of the homes. You see, Brother Webb is fond of reading and he has people that are also anxious to read.

Tuesday, April 13th, I arrived at Gloster, where I found Dr. E. K. Cox carrying on a revival meeting with Dr. Hurt from Jackson, Tenn., doing the preaching. I spent two days in this thorough going city. I found the church had been warmed up, and prepared for any program that would be for the advancement of the Kingdom interest, so with the wide awake pastor, aided by that noble soul, Rev. Archie P. Scofield, we again succeeded in putting the Baptist Record into all the Baptist homes of the Church for another year.

My next visit was made April 18 to Senatobia, where Rev. C. W. Crosby is the efficient pastor. I found here, as at other places I had

visited, a hearty welcome. I preached Sunday morning to an attentive and appreciative people. Sunday night I preached to a fine crowd at Coldwater. Monday, with Pastor Crosby to pilot me, we visited from home to home and office to office, and by Tuesday morning the Baptist Record was put on in a fine way for the Church for another year. Among other progressive movements at Senatobia is that a \$30,000 building is planned to be built in the near future that will take care of the large crowd that gathers for Sunday School and Church services.

April 24th, I landed at Sumrall and was met by Pastor N. J. Lee, in whose pleasant home I was pleasantly entertained during my stay in his thriving town. Pastor Lee had me preach to his people at Sumrall Sunday at 11 o'clock and Sunday night, and Sunday at 3:30 out at a country church. Monday Pastor Lee and I were quite busy. Tuesday by noon we rounded up the entire membership, so another church is put on for twelve months. Sumrall has also planned to build a church more adequate to accommodate the large crowds who gather for Sunday School and preaching services.

Tuesday night, April 27th, I spent in the pleasant home of Brother W. H. Izard at Carson. I secured a good many subscribers for the Record while at Carson.

Wednesday evening I arrived at Clyde. I found that there was to be a prayer meeting at the Baptist Church. I found a large crowd gathered for the service, and was given the pleasure of conducting the meeting. Thursday, April 29th, I visited the Baptist homes of Clyde and finished putting the Record on for the Church once more. Rev. C. T. Bowden of B. B. Institute, New Orleans, is the pastor, and I am encouraged to believe that with his leadership Clyde Baptist Church will go forward.

May the Lord bless every pastor and their people where it has been my privilege to visit.

Yours for efficiency,  
L. E. Lightsey.

**NEARING HOME**

Your letter came today, telling us of expiration of subscription.

We regret we can't read any more of the dear letters that come from our native State. We are almost blind—can scarcely see at all. Mr. Burress, my dear husband, is a "shut-in"—cannot walk alone, cannot see, or scarcely hear. His faith is great. He is just waiting for the Master's call. He is eighty-four years. We have lived and traveled life's highway sixty-three years together. We have had a happy voyage. Have tried to serve the dear Master as best we could, and wish to enter Heaven together. We are happy old people, and are blessed in many ways.

May God bless the dear Record and all who read it.

Yours in Christ,  
Mrs. L. R. Burress.  
Jonesboro, Ark.



## SOUTHWESTERN SEMINARY

The more than sixty students from Mississippi attending the Southwestern Seminary at Fort Worth, Texas, wish to speak a word to our Mississippi friends concerning this great Southern Baptist Institution, which has become in so short a time a mighty factor in Christ's militant kingdom.

First, we would speak a word about our president, Dr. Lee R. Scarborough, whom most of you know and love. We live with him. We know him both at home and abroad. We love him the more because we know him the better. We believe that there are no more like him who live. We believe him to be the only surviving member of Paul's tribe. His living, walking, talking, commanding and conquering faith plus his mountain-top capacity for the endurance of God's Holy Spirit render him the mightiest kingdom leader and builder among men today. We believe this all the way down to our boot heels.

He is first, last and always a winner of men. He takes men alive. He takes them for Christ's sake. He always lowers the net at Christ's command on the right side of the boat, and, with commanding, conquering faith, brings home to God such sides of bacon as many men know not about.

Just to be about him, to look into his clean, clear, penetrating eye; to feel the sympathetic throb of his great Christ-like heart; to behold his sacrificial life and to sit at his swift feet in his class of Evangelism of more than 300 members is God's treat to every student of this hot-hearted, spirit-filled and spirited institution.

We love him, and it bruises and breaks and bleeds our hearts to see and hear and read that men are criticising and trying to break down and destroy his influence and leadership. He lives close to God. Christ walks with him and he with Christ. And we feel that there are those who ought to get nearer the scarlet path of sacrificial service, put up Peter's sword, buckle on the whole armor of God and ask the Great Physician for an over-size dose of Pentecostal Castoria for their extreme, seemingly chronic case of Spiritual or Non-Spiritual "three-months colic." Dr. Scarborough ain't got no long tail. He's got a hot heart. He ain't got no Peter's sword. He's got a Saviour's love.

## The Location

The Seminary could not have a happier location if it owned the world. Out where the West really begins—that's where it is. Texas is more than a state. It is an empire. God has room here to pile Himself up in the vast mountain ranges; and room enough to roll

Himself out into what an Easterner calls the great plains of the West. There is something about the climate, the people, and the aggressiveness of this Western atmosphere that lifts a man and accelerates his vision and effort.

## The School

We have here the happiest and most efficient combination of the different schools essential to the thorough training of a well-rounded religious leader. There are four of these schools, namely: the School of Theology, the School of Gospel Music, the School of Religious Education, and the School of Missionary Training. Four in one and one in four. These various schools are separate and distinct; but each of the four is a vital part of the other three.

Barney Thames,  
Publicity Secretary.

## ROSEDALE

Rosedale has just experienced a great revival. Rev. John F. Measells of Tūnica did the preaching. The messages were both evangelistic and doctrinal. The good attendance, which marked the beginning of the meeting, continued to grow until the house was crowded. There were twenty-five additions as a result of the meeting. Eleven of these were for baptism. It is a blessing to have a man of Measells' character and ability in a meeting.

The members and pastor of the Church at Rosedale are proud of its record for the past six months. Until September of last year, the Church had been without a pastor for several years. It is now half time. Six months ago it had a Union Sunday School. It now has a Sunday School of its own, whose mem-

bership equals the membership of the Union Sunday School. Six months ago it had a good W. M. U. It now has a better and larger one. The Church has recently organized a Senior and Junior B. Y. P. U. and also a Sunbeam Band. All of these are doing good work. Every family of the church contributes regularly to its budget. We feel that we have

a loyal, hard-working, boasting bunch of people.

B. W. Walker, Pastor.

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Write for catalogue or summer session bulletin.

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